

PEDAGOGICS OF JESUS

HARRISON MEREDITH TIPSWORD

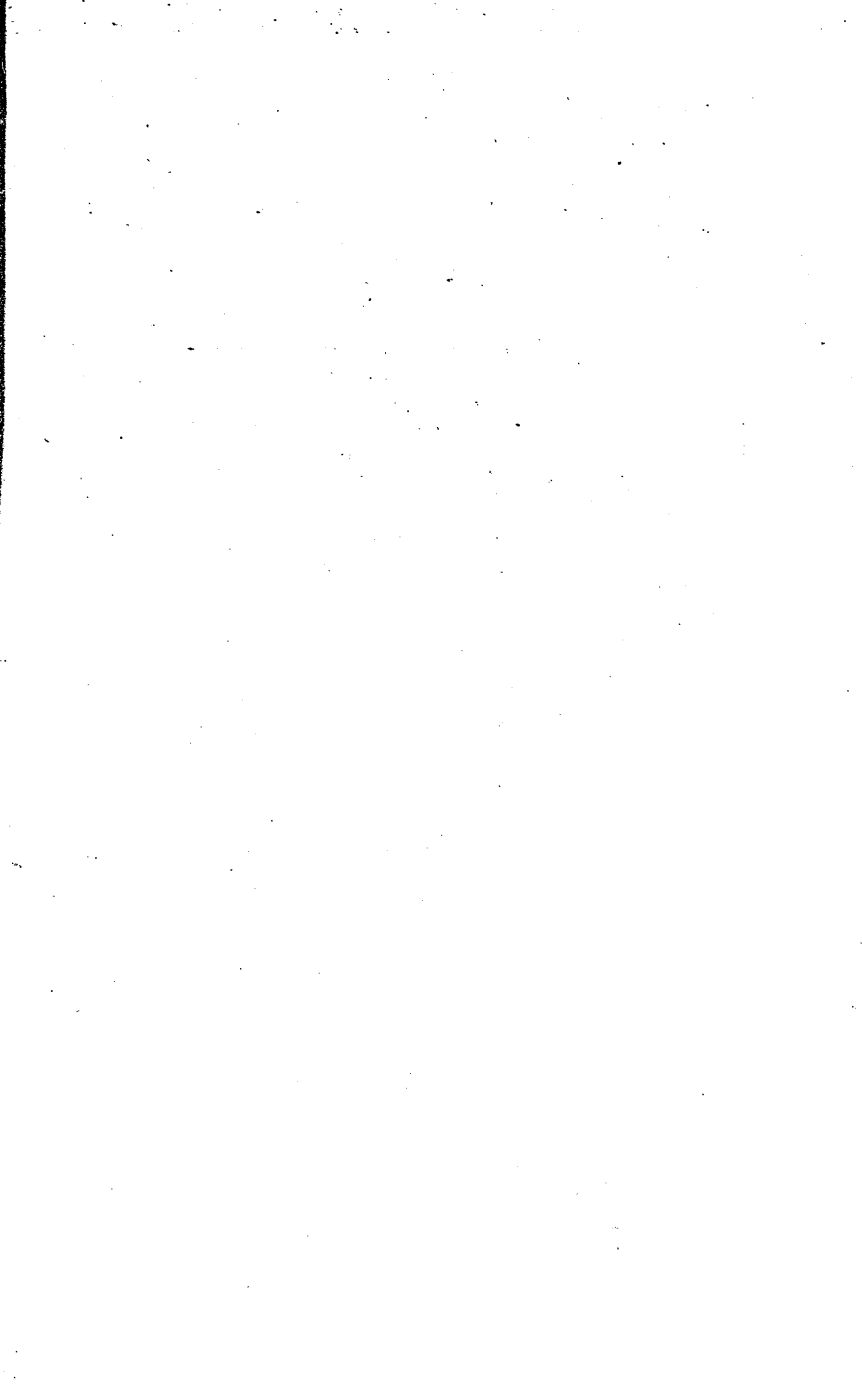
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THE PEDAGOGICS OF JESUS

By

Harrison Meredith Tipsword, A.M., PH.D., D.D.

With an Introduction by

Cyrus J. Kephart, D. D., LL. D.



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PREFACE

Preparation for the work both of the teacher and preacher—the study of psychology and general pedagogy, and the Gospel of Jesus Christ—and the application of these principles, as teacher, principal of high school, superintendent of city schools, county superintendent of schools, and college president, and the effort to apply the methods of Jesus in the Christian ministry led to a comparison of the personality, methods, and aim of the Great Teacher with the ideas taught by the authors of modern pedagogy and of psychology.

This work, covering a number of years, gave the inspiration to write these chapters, though many of the ideas were first expressed in sermons and addresses on various occasions, and in articles contributed to several school magazines during the past few years. The effort to put them in the present form was begun only about a year ago.

My purpose has been to prepare in convenient form a text-book of Christian pedagogics for students, teachers, and preachers, believing that no teacher has ever been truer to life than Jesus Christ; that no pedagogical material is more suggestive of right general principles to the teacher of any subject; and that a deeper appreciation of the teaching of Jesus, a fuller understanding of the Gospels, a richer experience, and a more efficient teaching and preaching will result from this comparative study—that is, the study of the personality of Jesus, finding expression

through a physical organism, his methods, and aim, as a teacher, in terms of modern pedagogics and psychology. If this little volume fills to any extent this mission, I shall be amply repaid for the effort.

Grateful acknowledgments are made to Bishop Cyrus J. Kephart, D. D., LL. D., who read the manuscript, made some helpful suggestions, and wrote an introduction.

H. M. T.

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INTRODUCTION

"Never man spake like this man."

It might be difficult to determine just what it was in the teaching of Jesus that so entranced the group of officers from the temple guard that they forgot their mission, and returned to those who sent them with the excuse, "We never heard a teacher like him before."

It may have been his winsome voice.

It may have been the beauty of his diction.

It may have been the simplicity and clearness of his style.

It may have been the artlessness of his delivery.

It may have been the depth and comprehensiveness of his meaning.

It was probably all and much more than all of these.

As today we study the fragmentary record of his teaching, in the boat upon the sea; upon the mountain slope; along the highway; or in the temple ground and old Jerusalem, we too discover, as did Nicodemus, that he was a teacher,—the Master Teacher of the ages. What is more appropriate than that, while we study the truth he taught, we should study also the qualifications, the methods, and the aim of the teacher, that we may learn from the divinest source the conditions of successful teaching?

'Tis true he taught centuries ago, amid conditions very different from those of today; a people, in customs, habits, and conceptions, very different from the people of today;

at places and at times peculiar to his era; and yet, the principles employed in his work remain the same through all time; and hence they are pre-eminently worthy of careful analysis, and presentation, with a view to their practical application under present conditions. His methods were especially adapted to the conditions and circumstances under which he lived and taught. But they cover and illustrate a vast scope of the field of pedagogy, and are so natural and true to life, that they may be studied to the greatest advantage with a view to their direct application by every teacher, whether in religious or secular departments of effort.

The qualifications of Jesus for the work of teaching were peculiarly his own, and in many respects were beyond the privilege or ability of any other to acquire. This, however, is not wholly the case; and even where it is, as it relates to the completeness of his qualification, yet the analysis and careful presentation of his fitness, however diversified and complete, seems to point the direction and outline the character of qualification to be sought by every one who would attain to real efficiency in teaching.

It is evident, therefore, that the author of this text has rendered to teachers everywhere, whether in the ministry, in the Sunday school, or in the more distinctly professional ranks generally, a service of real value by his careful analytic and synthetic presentation of the work of Jesus as a teacher. Himself well qualified by years of successful work as a teacher, he has surveyed a new field,—a field exceedingly rich in valuable pedagogical material, and has given the reading world the benefit of his careful investigation.

The field is new, not in the sense that it has not heretofore been open to investigation, but in that no other writer has attempted survey for the particular purpose, and to the extent that Dr. Tipsword has. For this in itself he deserves great credit, while for his full and clear setting forth of the subject, he is entitled to the gratitude of all.

It is to be hoped also that full analysis of the person and work of Jesus will lead to a more general, more extensive, and more devotional study of the character, life, and purpose of the "teacher sent from God," and that as a further result, Dr. Tipsword or some other will bless the world with a graded series of texts for systematic, consecutive instruction in living the Christ life.

To the teaching profession generally, to the ministry of the gospel, and to the reading world at large, I most gladly and heartily commend "The Pedagogics of Jesus."

CYRUS J. KEPHART.

PART ONE

JESUS HIMSELF AS TEACHER

THE PEDAGOGICS OF JESUS

CHAPTER I

The Physical Fitness of Jesus

Humanity
of Jesus

That Jesus was as truly human as he was divine is nowhere more evident than in the facts in reference to his physical organism. He was truly God incarnate. "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). He was to be the medium for the expression of the truth which he was to reveal. The original for "Word" is *logos* which carries the double significance of medium and truth; therefore, Jesus is not only the medium for making known the truth but he is also the truth to be made known. Jesus was a real human being, "the life which he lived on earth was a veritable human life." The Christ of the Gospels is bone of our bone, flesh of our flesh, mind of our mind, heart of our heart."

"Yes, my beloved to my sight
Shows a sweet mixture, red and white;
All human beauties, all Divine,
In my beloved meet and shine."

Normal infant,
youth and
man

Jesus was a normal infant, youth, and man. He was born of the virgin, Mary, and grew into physical manhood. The laws of physical life and growth were no less operative for him than for

other human beings. It was necessary for him to obey the hygienic laws to preserve his health the same as for other individuals. And it required conscious attention and effort to develop his body for the strain of his life-work, the same as for other teachers, to make it a harmonious medium through which his intellectual and spiritual life could find expression, or to make it a fit medium, through which, by light or sight, God could be made known to man. Reaction to food, natural environment—sunlight, air, the beauties of nature—the sympathetic influences of his mind and heart, and the power of his spiritual environment were all essential to the development of his body into the strength and beauty of normal manhood. His physical organism would have responded to negative stimuli—darkness, narcotics, anger, etc.—resulting in an abnormal development, disease and death, the same as others, clothed in humanity. Sleep and rest were essential to the repair of his body and physical longevity. He lived and grew physically by dying, by waste and repair. His physical development was gradual and normal.

“The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility!”

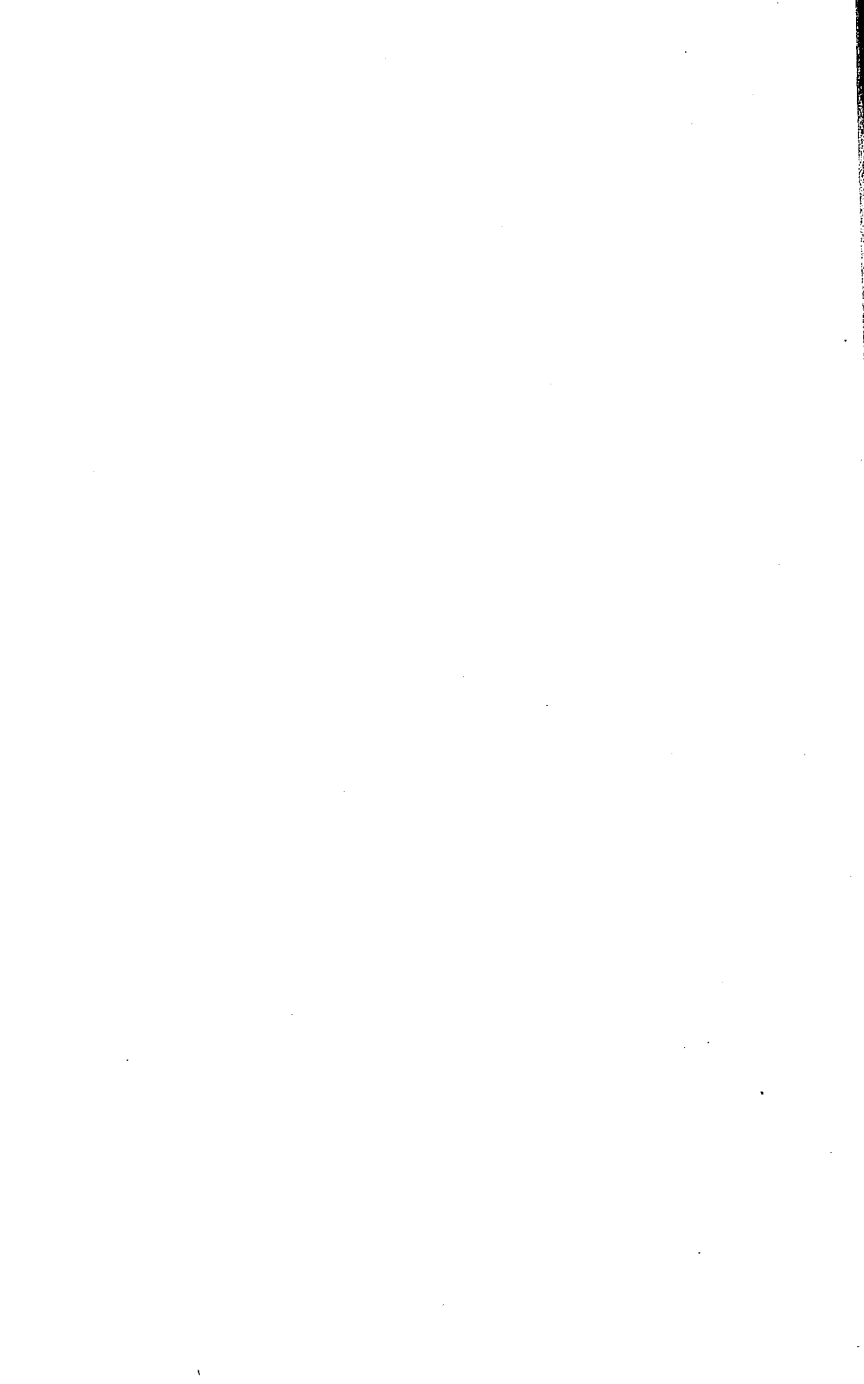
Teaching
of Gospel

As to the physical preparation of Jesus for the work of teaching, the Gospels, though brief, are very suggestive, and studied in connection with

his life of action, the evidence is conclusive that he became the Great Teacher of humanity through response to the stimuli of natural and divine influences for the development of all sides of his being—physical and spiritual. The Gospels assure us that he, like other babes, was born helpless, for Mary, his mother, “wrapped him in swaddling clothes, and laid him in a manger” (Luke 2:7), and he advanced in wisdom and stature, and in favor with God and men” (v. 52). He was wholly dependent in infancy and childhood for the protection of his delicate organs and the preservation of his life against the rough elements of nature and his human enemies, as is evidenced on various occasions by Mary and Joseph in their efforts to shield him. For instance, when they took the child and fled by night into Egypt to escape the treachery of King Herod (Matt. 2:13-14). The evidence is clear that the child, Jesus, grew in stature, strength, and gracefulness into the beauty and power of perfected manhood in response to the laws of life and growth.

Physical
influences—
inheritance

What were some of the influences under which he lived and which gave him the physical training and education, which was necessary to make his body the wonderful medium of expression that it was? The first and one of the most essential requisites for the development of a healthy, strong, and beautiful body is these characteristics in the ancestry; for much of the physical is inherited. It is a characteristic fact that “Blood tells.” If we expect a good yield of grain, we must, first of all, plant good seed. If we want a beautiful rose, we must not set a wild bush, but a domesticated one. In this, as in other respects, God had been training



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and developing men for the coming of Christ to the world in human flesh. His physical tendency had been modified by the best in the life of the race. His physical inheritance was favorable to the development of a great humanity, the best that thousands of years of preparation could give: "the root and offspring of David" (Rev. 22:16). The progenitors of Jesus who preceded David produced in him the nearest resemblance to the ideal humanity of any Old Testament character. "His oneness with his people; his uniting, in his kingly office, the gentleness of a shepherd with the might of a warrior—the lion and the lamb; his covenant relation to God, as king of Israel; the incidents of his life,—first, the man of sorrows, then crowned with glory and honour; the intense glow of his loving heart; and last, not least, his singular trust, love and reverence for God, make him a more complete type of Christ than any other Old Testament worthy." To say nothing about the influence of his religious nature, his bravery as a warrior, love of music, out-door shepherd life, bright, hopeful disposition, and the consequent peace and joy, which filled his life—all tended to the production, unconsciously seeking natural expression, in harmony with his voluntary efforts, must have brought his body in obedience to the behests of the will to a remarkable degree. We have every reason to believe that the purpose of perfected physical manhood was accomplished and that his divinity found consistent expression through his personal appearance.

"His tongue was formed to music;
And his hand was armed with skill,



His face was the mould of beauty,
And his heart the throne of will."

Long training
for work

The wonderful power of physical endurance of Jesus, revealed by what he did and suffered during the latter years of his earthly career, in the performance of his duties, as a devoted, earnest teacher of divine truth, was the result of thirty years of preparation and gradual development of his physical powers. The necessity of this may account in part for the delay in his entering upon his public duties for the fulfillment of his mission in the world. For only a mature and well developed physical organism could endure three and a half years of continual strain, privation and suffering, such as that through which Jesus passed, retaining all the while the vigor of body which is essential to clear, pure and powerful thinking which Jesus manifested to the end.

Severe test

The physical experiences of Jesus were the experiences of essential humanity—that is, of man without sin, for he was tempted in all points, yet without sin (Heb. 4:15). His life was the ideal human life—the expression of man's highest possibility of salvation by obedience and suffering. A few of his own expressions suggest the reality of the temptation and privation which he had to endure. When a certain scribe said to him, "Lord, I will follow Thee whithersoever Thou goest" (Matt. 8:18), Jesus answering him, said, "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head" (vs. 19, 20). This was equivalent to saying, "You are not accustomed to the kind of life that I live; even the foxes

and the birds are better protected against the storm and better provided with places of rest than I; you may not be strong enough to go with me, nor willing when you know the sacrifice required." Another incident related by Matthew, perhaps, places his physical humanity in clearer light than any other narrative of scripture. It is that in reference to the temptation and his faithfulness in the wilderness, when the devil in a number of efforts appealed to all sides of his humanity. The first of these attacks was an appeal to his physical life—to his appetite and to his sense of the necessity for food, in the pertinent direction, "Command that these stones become bread" (4:3). The reply of Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," reveals how completely his body was under subjection to his will and how well fitted he was to do his work. Here is manifest the highest possibilities of humanity, of the unity of human powers in harmony with the divine ideal. In Gethsemane, before the betrayal, he said, "My soul is exceeding sorrowful, even unto death" (Matt. 26:33). Then he prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (v. 39). And again, he said, "The Son of Man is betrayed into the hands of sinners" (v. 45). And on the cross, he said, "I thirst" (John 19:28). These words, his physical expression of blood drops, and tears, reveal his sensitiveness to pain and the extreme suffering of body and mind that he endured, and his attitude toward it.

“Barbarous people! cruel priests!
How they stood round like savage beasts;
Like lions gaping to devour,
When God had left him in their power.

They wound his head, his hands, his feet,
Till streams of blood each other meet;
By lot his garments they divide,
And mock the pangs in which he died.”

Physical
education

Jesus was authority on all subjects which he taught, either by precept or example. He was the teacher for all mankind, worthy to be imitated in all his work of education. His attitude toward physical education is made clear, and his knowledge of physical humanity demonstrated by his work of healing. He taught that a clean, healthy body is essential to a clear conception of spiritual truth and to the development of a pure and healthy heart by his acts of cleansing, restoring, healing before offering to those who called upon him, the greater blessing of eternal life. In this, he again throws light on what he recognized as physical fitness in himself. Sternberg said, “I often tell my pupils to ‘play any way you mean to, only play some way and be sure that it is the way you mean to play.’ ” Jesus played his part in life the way he meant to play it, and that was the way the Father intended him to play it. In his life there was no wasted energy. He conserved all his physical resources, directing all his energy in the best way for the accomplishment of the end sought, his resurrection, glorification, and the possibility for men of physical and spiritual victory over death.

Beauty and
power in his
life

What a charm there must have been in the personal appearance of Jesus! What majesty in his bearing, what kindness in his look, what light in his eye, what sweetness in his voice! He was truly the brightness of the Father's glory.

“Behold the man!—Are these the gracious eyes
Whose beams could kindle life among the dead?
Is this the awful and majestic head
Of him, the Lord Almighty, and all-wise?
Are these the hands that stretched abroad the skies,
And earth with verdure, heaven with stars o’er-
spread?
Are these the feet that on the waves could tread,
And calm the rage when wildest tempests rise?
Ah, me! all wounded and disfigured now!
These eyes—the joy of heaven—eclipsed in night;
Torn, bleeding, pale these hands, these feet, this
brow.
I weep for love, grief, rapture, at the sight.
My Lord! my God!—For me, for me didst thou
In shame, reproach, and suffering, thus delight!”

CHAPTER II

The Intellectual Fitness of Jesus

Human possibilities and limitations

That the mind of Jesus was characterized by human possibilities and human limitations, that the maturity and strength of his intellectual power depended upon self-activity in response to natural and divine stimuli, is made known by the Gospel, by the teaching and acts of Jesus himself.

Evidence of Gospel

Luke makes two statements, varying only slightly, which throw light on this question. The first, "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him" (Luke 2:40), is rendered by Campbell to read, "And the child grew and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness." And the second, "And Jesus advanced in wisdom and stature, and in favor with God and man" (Luke 2:52), is interpreted by Campbell to mean, "And Jesus advanced in wisdom and stature, and in power with God and man."

Significant teaching

The significant facts of this scripture, in this connection, are that a time of mental preparation was necessary for him before entering upon his work of teaching; that his mental preparation, like other human beings, was in harmony with his laws of life and growth, consisting of reaction to proper stimuli, resulting in normal growth and power ("and the child grew and acquired strength of mind" and "advanced . . .

in favor with God and man"); and that the essential gracefulness and favor or power with God and men depended upon this period of preparation and development ("and adorned with a divine gracefulness" and "advanced . . . in favor with God and man"). The meaning of the processes here suggested in the mental experiences of the "Son of Man" and the results described are clear, for they are in harmony with the psychic experiences and the methods employed in reaching similar ends in modern education.

"A people is but the attempt of many
To rise to the complete life of one;
And those who live as models for the mass
Are singly of more value than them all."

Thinks in
terms of human
experience

Jesus would not have asked his disciples to model after him, if he had not been thinking and living in terms and the fact of human experience and human possibility. His life means more to us, as an expression of love, because he was "touched with the feeling of our infirmities," and because he was able to live the human life without sin, as an example of our possibility by faith in him. That his intellectual power was limited, that success in the fulfillment of his mission, depended upon obedience to the Father and the development of his faculties, and that he was living the intellectual life of humanity, as an example for all men to follow, are made known by his own words and acts.

His attitude
toward educa-
tion

His knowledge of his intellectual limitation and his desire for knowledge and develop-

ment is evident in his attitude toward education, as expressed in numerous ways, for instance, when only twelve years of age, he went before the great teachers of the age, the doctors and lawyers, and asked them questions concerning the law of God. His sense of limited knowledge is expressed in his answer to the question in reference to his second coming, when he said, "of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13:32).

Christian edu-
cation the
mission of
Jesus

To be able to think truly, clearly, and powerfully, and that in the presence of one's enemies, out of a pure and clear human intellect, is, from the human side, the work of Christian education and salvation, for the noblest action and the sublimest feeling depend upon the ability to discern the right relations and interrelations of the material and the immaterial, of the human and the divine. It was the mission of Jesus to demonstrate, as a man, the possibility of accomplishing this feat by living the ideal intellectual life of humanity, as a babe, youth and man. He taught as a man, but his thoughts were divine. He felt and willed as a man, but his feelings and decisions were divine. His Godly thoughts led to divine actions, heavenly joys and sorrows.

Normal de-
velopment of
Jesus

The intellectual life of Jesus, as a babe, differed with his life, as a youth, and his life, as a youth, differed with his life, as a man. However, this difference was only that realized by education, for the infant mind was the possibility, in embryo, of the mind of the youth and the man. In that unconscious existence of the Christ child in the manger of Bethlehem were all the future possibilities of the world's

redeemer. The direction of the flow of consciousness which his immaterial powers would take was yet to be seen, and to be determined by self-activity and external influences; for temptation was not real, if it were impossible to yield to it.

Unconscious
reaction

Though tendencies to reaction in a certain way are transmitted, yet intellectual ability or education is not inherited; therefore, every infant begins adjustment and development by unconscious and purposeless, reflex, and automatic activity. These instinctive and unconscious reactions prepare the infant for conscious reaction to the wider environment and for intelligent adjustment by experiences. All the facts, reported, in relation to the infancy of Jesus, as well as these life principles, lend proof to the fact that Jesus passed through this unconscious stage of reaction to his environment, leading up to the place where voluntary attention was given and where conscious reaction began to fit him intellectually for his life-work.

“O heavens! how awful is the might of souls
And what they do within themselves while yet
The yoke of earth is new to them, the world
Nothing but a wild field where they are sown.”

Conscious and
voluntary re-
action

Drawn by native instinct and a dawning sense of need, his young life became conscious to the heart-throbs about him, and the struggle for mastery is his own. In the re-discovery of the novel world about him is his interest and delight, as well as the possibility of fitness for making known the truth of God.

It is true that prior to this time his activities or responses to external stimuli have been due to inborn powers of adjustment, and it is also true that inheritance has contributed its share to the direction of his future activities; but, in a large sense, all education is self-education; that is, self-development in any direction is largely the result of right or wrong, conscious and voluntary reaction to existing influences, and the modification of environment, so far as possible, to meet one's ideals and needs. Jesus had this responsibility to meet, else he would not represent to the Father a perfect humanity, the hope of the individual for salvation.

“My soul hath had its conflicts
 With mighty hosts of sin;
 And the deadly foes without me,
 And the deadlier foes within.
 But I saw those legions flee,
 And my soul found victory,
 When I trusted in the merit
 Of the Man of Galilee.”

The inheritance
 of Jesus

The significance of the inheritance of Jesus is suggested by the events which preceded his coming. Man was created without sin and placed under favorable conditions for development and happiness, and, after the fall, God continued the work of reconstruction—as it had been destined he would—for his redemption. This must be a work of education, atonement, and rebirth. God talked to Noah, Enoch, and others, the noblest and best of the race, and through them, and

through nature, sought to educate man and bring him back to himself; but the mankind, for the most part, continued to grow more and more wicked, and, at the tower of Babel, turned from him to go their own way. From among them (this people) God called Abraham to go out from his people through whom he proposed to raise up a nation (people) for the accomplishment of his purpose, and Abraham obeyed. After years of preparation, Moses, a highly educated man, was selected from this nation of Israel to give to man the first revelation of God by means of the written law, that his nature and will might more widely and fully be made known. Then by the great teachers of the nation, whom he raised up, the prophets, priests, and kings, he sought the accomplishment of the same purpose,—the gradual revelation of his power, holiness and beneficence. By all these means, he sought to develop enough mind and heart in his people to comprehend the deeper revelation of his love. When the time came, when there would be sufficient mind and heart in the spiritual environment to interpret the meaning and make his life possible, God sent Jesus to the world—the deepest expression of his love. So it required hundreds of years of training and development of his ancestry to give us the “Son of Man.” This long process is significant of the slow results of development by inheritance, and is suggestive of the deeper meaning of environment and personal effort.

His environ-
ment

As to his environment, the home life—the character of the different members of the family, especially the mother and foster father; the social and religious customs of the national life—the character

of nurture in the home, the temple, and synagogue; and his natural environment are the primary influences to be considered.

The home life
—**Mary**

The Gospel of Luke gives us the best picture of the life of Mary, the mother of Jesus, though, for the most part, it is only suggestive in statement in the facts connected with the annunciation,—her meeting the angel (1:28-38), her going to see Elizabeth (39-40), and by preserving the sayings of Mary herself, especially her “song” (40-55). These passages indicate the strength and beauty of her mind and heart. “But when she saw him, she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be” (29). That the word here rendered “troubled” does not imply lack of courage but only agitation of mind, which suggests power of reflection and understanding, characteristic of the educated, is confirmed by another statement, where it is said, in reference to another event, that she “kept all these things, and pondered them in her heart” (2:19). These statements represent her as being thoughtful and reflective. And by her determination to test the information received from the angel in her decision to see Elizabeth (1:39), she represented herself as active and prudent. And, again, the song, “which may have been written while in the home of Elizabeth,” and which Luke may have collected with other historical documents, is evidence that she was familiar with Old Testament scripture, and that she possessed a liberal education, in harmony with her kingly ancestry, for it implies an accomplishment not enjoyed by the women of oriental peoples to any great extent.

Joseph

Joseph, the foster father of Jesus, was a just, wise, and considerate man, who was at least well informed in the scripture and educated for a trade. That he was familiar with the scripture is implied in the reference of the angel to the prophecy concerning the birth of Jesus to assure him of the faithfulness of Mary (Matt. 1:23). That he was discreet, wise and just was also shown by the facts in this connection. And, if Jesus drew his lessons in reference to earthly parents from the impressions received from his home life, we must conclude that Joseph was loving and tender in his relations with his children; for instance, Jesus says, "Or what man is there of you who if his son shall ask him for a loaf, will give him a stone?" And, "If ye then, being evil, know how to give good gifts unto your children, how much more, shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:9, 11). Kemp says, "Unlike many oriental fathers, he apparently took his children, and especially his eldest son, Jesus, into his confidence, and thus established that relation of fraternal comradeship which is so prominent in Jesus' teachings."

The five
brothers

And the five brothers of Jesus, under the same intelligent parental love and influence as Jesus, in the home life, must have afforded Jesus opportunity for studying the growth of the human soul at different stages of development, and for observing the exercise of their faculties in their relations with each other. He may thus have been impressed with the innocence of childhood and the awakening of sinful passions with dawning manhood, developing the deep insight into the

abnormal human nature, which he so aptly employed in the illustration of the deepest spiritual truth and necessity of regeneration or of return of childhood, when he said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3).

Religious
customs

The religious customs of the Jews, in harmony with the ceremonial law, which were to be everywhere observed in the home, as well as in the temple worship at Jerusalem and the Sabbath worship in the synagogues in all the towns, were conducive to moral and religious development and also to intellectual power. Much attention was given to the reading and interpretation of the Old Testament scripture, especially to the Sema, Israel's religious creed; and prayers were offered to God every day before each meal. The religious atmosphere in which Jesus lived at home must have been to him what sunshine, pure air, and gentle showers are to the tender plant.

Instruction in
the home

No other oriental nation furnished as good educational opportunities as the Hebrew nation did. No other of these nations offered any chance for women or girls to rise by personal effort beyond their station in life, which had been fixed by accident of birth, and even the Jews were tardy in the recognition of their rights. Among the Jews, education began in the home. The first teacher of the young Hebrew was his mother, who gave the first lessons to their children at the age of five years. She taught them the Bible and the Talmud. This instruction was supplemented by the great teachers of Judaism in the temple at Jerusalem. After the return

of Ezra, about 458 B. C., synagogues were established in all the towns, where the law was taught by these teachers on Sabbaths. From about the year 200 B. C., minor officers began to teach the children in the synagogues during the week, and, after the Maccabean revolt, 167 B. C., schools became general, where reading, writing and arithmetic were taught to all. These facts are suggestive of some of the educational advantages of Jesus. In all his work of educational preparation, he must have received much inspiration and help from his mother, who seems to have received more than common education herself. Reaction to this home environment must have been a large influence in making him a normal and yet an extraordinary youth and man.

Social environ-
ment

The influences in the social environment of Jesus to which he reacted, no doubt, contributed largely in fitting him intellectually for the work of his distinctive social teaching, made known by the Gospels. The social experience of Jesus in the home, and the church has been implied in much of what has been said in relation to his home life. The Old Testament scripture, with which Jesus became so familiar, is sociological in much of its teaching, recognizing and emphasizing, more than any other doctrine of the time, right human relations and the responsibilities of men to God, and to each other, as individual members of the nation, which Jesus interpreted and extended to the race in terms of the Fatherhood of God and the brotherhood of man. This was a primary teaching and to be a controlling principle in the spiritual kingdom which he came to establish. Thus Jesus gave recognition to the social teaching of Old Testa-

ment scripture in his implications of the ideal state and in the building of his church and the deeper motive to realize an ideal spiritual kingdom by the salvation of individuals. The Old Testament was the teacher of national religious and social ideas which prepared for the social religion of Christ. The social experiences of Jesus during the period of his preparation were influenced by the highest ideals of individual relationships in the home, church, and national life of the time, upon which he builded and developed the conception of the modern State, the Christian home, the Christian church, and the Kingdom of God. This was the background for the teachings of Jesus, which would lead men to "seek God on the line of the social relationships and social ties," which turn the hearts of fathers and children to each other, and which raise women to their true relation to the home and to society, and which, in general, make the strong the rightful protectors of the weak. This social environment of Jesus anticipated to some degree the universal world relations to be builded upon the character of masculine strength and feminine tenderness, at once the distinction of Jesus, and the contrast with the common oriental ideals. While serving as a foundation upon which to build, in that it embodied the highest ideal of human friendship in the experience of men, it also illustrated the effects of human selfishness, of which Jesus made use to force upon the reason, the truth of his higher ideal of love to God and love to men. Emerson ✓ said, "Our chief want in life is somebody who shall make us do what we can. This is the service of a friend; with him we are easily great. How he flings wide the doors of

existence! What an understanding we have! How few words are needed! It is the only real society."

Natural envi-
ronment

The influence of nature on the intellect has been discussed by scientists, philosophers, painters, and poets, and the facts have found expression in the lives of all who have come in close touch with it and have properly reacted to it, and no one furnishes a better demonstration of its influence than Christ Jesus. How much he was influenced by it appears in the large use which he makes of nature in the illustration of spiritual truth. The poet caught the inspiration of the influence of nature's voices and expressed his interpretation in the following significant and impressive lines.

"To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart:—
Go forth, under the open sky, and list
To Nature's teachings, while from all round—
Earth and her waters, and the depths of air—
Comes a still voice."

True test

While inherited tendencies, and advantages for development in his environment, are suggestive of his preparation, yet the true test of fitness is to be found in his ability to meet the objections of opposers, convince of error, lead to acceptance of the truth, and to overcome temptation in his own life, illustrating by example the ideal intellectual humanity.

Meeting
criticism of
enemies

The teachings of Jesus as a revelation of the God of love were above the conceptions of the strongest and best of the race. It was only natural, therefore, that he would meet much determined opposition. His intellectual fitness appears in his ability to answer the criticism of his enemies. How well he did this may be seen by reference to some of his experiences. Study the discussion between Jesus and the Jews in his defence against the attack made by them on his doctrine (John 8:31-59). Notice how fairly and completely he answered every criticism, uncovered the deception of their argument by their own lives, and justified his claims; and notice that after the intellectual conflict and their vanquishment, they wanted to stone him, and how he escaped them. Then study the discussion between Jesus and Simon, the Pharisee, which was provoked by the attention of a woman, who was a sinner, to Jesus, while they were dining in this Pharisee's house. Notice how Jesus by simple illustration forced Simon to acknowledge the justice of his action in permitting this attention, and how gently but effectively he reproved him and pressed upon his consciousness his own guilt and violation of the law by which he sought to condemn Jesus and the woman, and, finally, how he lived up to the spirit of his

doctrine, in forgiving the woman and directing her to go in peace (Luke 7:36-50). And then notice how he justified his doctrine of forgiveness for the penitent when he answered the Scribes and Pharisees, who brought the woman discovered in adultery to test him, by appeal to their own consciousness of guilt (John 8:3-11). In these and many other instances, we see manifested the fairness of Jesus in meeting criticism, his keen intellect, bountiful store of knowledge, simple and natural consciousness, and in some instances, we may recognize a sense of humor—all of which bring out clearly the intellectual fitness of Jesus to successfully meet the misconception and dishonesty of humanity. Matthews said, "If our Savior himself never laughed, it is difficult to believe that the bystanders did not laugh, or at least smile, when he tore the mask from the hypocritical Pharisees who laid heavy burdens on men's shoulders which they themselves would not move with their fingers, and devoured widows' houses, even while for pretence they made long prayers."

Convincing
of error

Not only was it the burden of Jesus to meet the opposition of his enemies but errors in judgment by honest searchers after truth must also be corrected. This is often a difficult task of the teacher, for false conceptions, supported by unconscious prejudice, and habits, long established by repeated action, must be removed. In this phase of his efforts, Jesus no less demonstrates his intellectual acumen. This may be seen in the apt explanation of the kingdom of peace which he came to establish and the relation of the inhabitants of that kingdom. Disputing among themselves as to who should be greatest in the kingdom of heaven, the disciples revealed

their misconception of its real nature. Jesus to correct their error, placed a little child in their midst, and said, "Verily I say unto you, except ye turn, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:2-3). It is not difficult to think the relation after him, but Jesus thought it first, it was original with him. The wise teacher finds a logical point of departure in the learner and from this leads to the conception of the new truth. The greatest efforts of Jesus, in his work of teaching, seem to have been made in clarifying the truth by making the largest use of experiences in the consciousness of the student which were related to the new truth to be taught. This is clearly demonstrated in this lesson of the child and the kingdom.

The supreme
test of fitness

Significant as was the work of teaching in the life of Jesus, and deeply as it impresses us with his strength of mind and ability to teach, it was not the supreme test of his fitness for the fulfillment of his mission to the world, but this is found in his power to overcome temptation, and, in all, to illustrate the ideal humanity and the principles which he taught. The climax of this test may be seen in the appalling experiences of the garden of Gethsemane. In being directed at all sides of his being—body and spirit—these experiences have a parallel in those in the wilderness, but they were not paralleled in the strength of the attack. It seems that all the powers of darkness came to try him in these closing hours of conflict.

In this tragic hour of the culminating crisis, to be the final and severest temptation of Jesus, we find him on the Mount of Olives in the garden to which he had often retired for recreation, sleep and rest, but for quite different reasons. He now comes to this place of retirement, not in the spirit of retreat, but to meet the combined forces of the approaching enemy and to fight the decisive battle in the conflict for humanity and seal the victory with his blood. If he fails in this, all is lost; if he wins a victory, all is established. With this awful sense of responsibility, in this critical time, Jesus must have brought in quick review, past experiences and impending doom. The victories of the past have engaged all the powers of the man and brought into co-operation the strength of the divine. In this final test, he is to stand alone! Can he endure the test of pain, agony and death? Gloom and sorrow settle deep upon his soul! He prays, ah, he prays as a man, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:42). He prays again and again, the same prayer, but it is not his Father's will to grant it! The conflict is upon him! And what a struggle! The Son of Man sweats drops of blood! But he wins!

"He proved them all—the doubt, the strife,
The faint, perplexing dread;
The mists that hang o'er parting life
All gathered round his head:
That he who gave men's breath might know
The very depths of human woe."

Jesus—human
and divine

While Jesus in his mental capacity was an ideal human, yet he was more than man, for the divine mind and power could be brought into action, on occasions consistent with his purpose, for the performance of feats which the human mind and power were inadequate,—when he wished to exercise superhuman power in discerning men's minds, to prove his claim of divine origin, or to help a friend; for instance, when he told his enemies and friends what they had been thinking about on different occasions, when he healed men's bodies, opened their eyes, and gave them hearing, and when he prayed to the Father and with undried tears of human experience on his face, he commanded, "Lazarus come forth," and Lazarus came from the tomb. Thus it appears that Jesus was not only a human teacher, but also divine, the Son of God—The Great Teacher.

CHAPTER III

The Ethical Fitness of Jesus

Meaning of ethics

Relation of teacher and principles

Relation of teacher's words and acts

Ethics has a double significance. It may have reference to the highest good, as experienced in the ideal human character, and, as expressed in ideal human activity, either in word or deed; in other words, it may be applied both to the teacher himself and his teachings.

If the character of the teacher is an ideal one, to be consistent and true to himself, his teachings must be in harmony with his life, and ideal also. Therefore, there is the relation, existing between these different aspects of the subject, of cause and effect. If, then, the character of the teacher is the cause, his teaching, by word and act, is the effect, and, knowing the effect, the nature of the cause may be discovered. It is also evident that there will be perfect harmony between his words and acts, for they are effects of the same cause, differing only in the form of expression. From these facts we must reach our conclusions in reference to the ethical fitness of Jesus.

Purpose of this discussion

The purpose, therefore, of this discussion shall be to show how well Jesus himself was prepared to demonstrate in his life of action the ethical principles which he taught. Did his attitude toward the Father and toward men justify his doctrine of right relations between man and God and between man and

man? The ethical fitness of himself must appear in the ethical relation of his character and the expression of it in his life-work and in the relation of his ethical teachings to the needs of men for the highest self-realization. These facts must be sought in a few of his characteristic doctrines and practices, the impression which he made on others of his time, and the continued effect of his life and teaching on the life of the race.

More specific purpose A right interpretation of the ethical teachings of Jesus, in the language of the teacher, must be by the concrete and objective method, or getting one's bearing and inspiration from the object instead of from what is said about it. The ethical doctrine of Jesus is most effective when it leads the learner to Jesus himself and finds in him its interpretation and the point of departure in forming an estimate of his principles of duty—egoistic, altruistic, and theistic. To be more specific, then, the aim of this study is to get to Jesus through related activities and find the secret of his beautiful life in his thinking, feeling, and willing, in terms of duty to himself, his fellows, and to God.

Egoistic ethics of Jesus The egoistic activities of Jesus were in harmony with his doctrine of duty to one's self. In this fact may be found his self-realization, the fitness of himself to interpret for others the summum bonum in human character. For the methods which he recommended to others are seen to have their origin in his own experience and to have been sufficient in the development of ideal human character.

Duty of self-preservation Jesus taught by word and act, directly and indirectly, that it is the duty of the individual

to protect and preserve his own physical and spiritual being against external and internal foes. Paul interpreted his meaning and communicated it to the Thessalonians in his characteristic way when he wrote, "may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ" (II Thes. 5:23). It is evident from this suggestive expression of this learned and ardent follower of Jesus that he had interpreted from the teachings and conduct of the Great Teacher that he regarded it a sin against God for one to be passive in the perpetuation of his own triune being, and that, if he does not assert himself to conserve all his resources to this end, he will not, at his coming, adjudge him blameless (I Cor. 1:8).

Duty of self-
preservation of
body

More particularly in reference to the duty of physical self-preservation, Paul taught the Philippian jailor the same lesson, when, because the prison doors were opened, drawing his sword, he would have taken his own life, he "cried with a loud voice, saying, Do thyself no harm: for we are all here" (Acts 16:28). This command was negative in form. It entreated the jailor what not to do. At the same time, it was an appeal to the instinctive desire for the preservation of life and removed the cause for the intended wicked act. But it was also positive in suggestion and effect; for it impressed upon his consciousness the duty of doing himself good instead of harm, leading to the question: "Sirs, what must I do to be saved?" (v. 30).

Fitness of Jesus
to teach this
duty

How well Jesus was fitted in his thinking, feeling, and willing to impress this divine lesson on others is made clear by his behavior

on many occasions. He "gave" his own life in service and sacrifice for others, but He was not possessed of the mind and heart to take his own life in an effort to escape responsibility, service, and suffering. On several occasions when the enraged Pharisees would have killed him before his work was finished, he quietly withdrew from their presence. In his inner life of love, he was true to the duty of self-preservation and to the law of human instinct, which, under normal conditions, reacts favorably in the presence of external foes for the preservation of one's physical being.

Conscious effort
to preserve
his body

That Jesus was possessed of the normal desire of humanity to preserve his life in the flesh as long as possible is shown by his prayer in the Garden,—“O my Father, if it be possible, let this cup pass away from me,” and the stronger desire to be obedient to the law of duty to the higher life in that part of the prayer which followed,—“nevertheless not as I will, but as thou wilt” (Matt 26:39). So every suggestion of his conduct, as well as all his teaching by word, attest his ideal fitness to teach most effectively the duty which the individual owes to God, who said: “Thou shalt do no murder” (Ex. 20:13), of physical self-preservation.

Duty of self-
preservation of
higher life

Jesus no less emphatically taught the duty of self-activity in the perpetuity of the higher life of one's self. He taught that the individual has the power, by self-activity, to overcome the enemies to his spiritual being, to save from impotency the intellect and the heart powers from atrophy by reacting properly to spiritual stimuli. He said: “I am the living bread which came down out of heaven: if any man shall eat of

this bread, he shall live forever" (John 6:51). In this very significant statement, he taught the duty of individual preservation of the spiritual life by eating the life-giving and strength-giving bread of spiritual life, which he declared himself to be. It is a practical illustration, drawn from the laws of physical life and growth, suggesting the parallel duty of spiritual self-realization by self-activity. It reveals his deep insight into the needs of the immaterial powers of the individual required for right development, as well as his ability and willingness to meet them. He declares that he is the Truth incarnate and that to gain power to overcome the foes to spiritual life one must feed upon this Truth. It emphasizes, by suggestion, the law of life, rediscovered by modern psychologists, that facts taught or learning is the food, which, if reacted upon, causes the student, by imitation and development, to become like the teacher, out of whose experience the truth taught springs. This fact has recently found expression in the statement that "as the teacher is so is the student."

Spiritual fitness
of Jesus to
teach this duty

Effect of his
life on others

We now come to the vital question: Did the life of Jesus—his conduct or attitude toward his own duty to himself and toward the Father—show that in his spiritual being he was fitted to teach this high ideal to others? Were his teachings in word and act in harmony in reference to this duty? If they were, then we must conclude that they were the effects of the same cause or of what he was, and that to accept his doctrine and to imitate his life will develop individuals like himself, which is eternal life, as he taught. The individual is brought into sympathetic touch with himself and he lives in us: for when food is

assimilated or when truth in us becomes habit, it is ours, and the truth claims us. So Jesus is ours and we are his, if we get his spirit. His spirit of love lives in us, and our spirit is his or we live in him. His conduct is ours and ours is his. The effect of his life and teaching on the spirit and conduct of others is certain evidence of his fitness (John 7:17).

His words and
acts in harmony And that his acts were in harmony with
His attitude
toward the
Father what he taught is another sufficient evidence
of his fitness. That Jesus recognized his
need of the sympathetic presence of the
Father and the Holy Ghost is everywhere manifest in
the Gospels: for all his most significant acts were prefaced
by appeals for help to the Father and followed by prayers
of thanksgiving. That he received the answers to his
prayers to fit him for his work may be seen in a few
characteristic instances. The Holy Ghost came upon
him in answer to prayer. "It came to pass when all the
people were baptized, that Jesus also having been bap-
tized, and praying, the heaven was opened, And the
Holy Ghost descended in a bodily form like a dove upon
him, and a voice came out of heaven, Thou art my be-
loved Son; in thee I am well pleased" (Luke 3:21, 22).
Stalker, in reference to this passage, says: "It was when
He was praying that the Spirit was sent down upon Him,
and in all probability it was this which at the moment He
was praying for." And "about eight days after these
sayings, he took with him Peter and John and James, and
went up into the mountain to pray. And as he was
praying, the fashion of his countenance was altered and
his raiment became white and dazzling," (Luke 9:28, 29).

From this passage it seems clear that the transfiguration was in answer to Jesus' prayer.

His life in
temptation

Jesus strikingly revealed his own fitness by his behavior toward God in the presence of the enemy with the three-fold temptation in the wilderness. His doctrine of the spiritual as the supreme good and his attitude toward God, as an individual, in reference to it are set side by side in clear light, revealing at once himself—thinking, feeling, and willing. The first temptation: "Command that these stones become bread" (Matt. 4:3), which was an appeal to the demand of his physical organism for food, was met by the response: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This action is in perfect harmony with the principles which he taught his followers, in reference to their needs, possibilities, and duty of living by eating the bread of life. He demonstrates himself obedient to the same laws of life. The second temptation: "Cast thyself down: for it is written, he shall give his angels charge concerning thee" (Matt. 4:6), which was an appeal to his spiritual nature, met the similar repulse: "Thou shalt not tempt the Lord thy God" (Matt. 4:7). This repulse implies his knowledge of his relation to God and to man, and his unwillingness to violate the laws of the material universe to which as a man he was subject. To yield would have been to defeat the spiritual purpose for which he was manifested. And the third temptation: "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:9), also found a fitness in Jesus to resist this final appeal to the human weakness of worldly passion. It was inconsistent

with his professional life and the laws of the kingdom to which he proved himself obedient. He said: "Get thee hence, Satan: for it is written, Thou shalt not tempt the Lord thy God, and him only shalt thou serve (Matt. 4:9, 10).

Duty of self-care of body and spirit

Another egoistic duty which Jesus emphasized in his ethical teaching by word and conduct was the conservation of resources—physical and spiritual—by self-care of the body and the soul. The facts of his life, so far as we know them concerning this duty, are also a means of discovering his ethical fitness. But self-preservation and self-care are closely related in the life of ethical duty: for want of self-care often leads to self-destruction. However, inadequate self-care may mean only loss of energy for the present rather than ultimate destruction.

His teaching

Some of the topics which Jesus emphasized as essential to the proper care of the body are: conscious self-activity to preserve and promote the health, to develop and retain power, to make beautiful and effective as possible the personal appearance, and to bring it into obedience to the behests of the higher life. But before entering upon the study of these topics to find Jesus himself by studying his teaching and conduct, we should be reminded of the fact that these duties were ever by him subordinated to the care of the spiritual self and that of others. This will help us to harmonize some seeming contradictions in his life and teachings.

Ascetic ideals denounced

Jesus, by word and deed, denounced the ascetic ideals of the monk, whose ethical thought was spiritual excellence by the renunciation of all

natural and material needs. In harmony with this ideal, they disregarded all temporal interests and subjected their bodies to self-mortification by means of fasting, eating unwholesome food, wearing insufficient clothing, uncleanness of person, binding the limbs, carrying heavy loads, assuming and prolonging for months at a time unnatural postures of the body, flagellation, withdrawal from society, etc.—all to produce sufficient suffering of the body to purify the soul. Jesus and the early church came in conflict with these teachings, and, later, Christian ascetics defended these principles on the ground of the commands of Jesus to sell one's goods and give to the needy, to take no thought for the morrow, to forsake father and mother, brothers and sisters, to renounce the world, and to give up all and follow him.

Seeming discrepancies

The teaching of Jesus, taken as a whole, and his conduct in his life-relations, reveal his meaning of such commands. Though he often sought quietude and loneliness (Matt. 14:23, 24) yet he was not a recluse and did not teach this mode of life to others as desirable. His attitude toward society is fully attested by his social ethics and by his social activities which will be discussed under the proper head.

Sanctity of the body

Jesus emphasized in many ways the sanctity of the human body and the duty we owe to ourselves and to God in conscious effort to keep it in a normal condition of health. His work of cleansing, restoring, and healing; the incarnation of God in him; his transfiguration; his death and resurrection to redeem the soul from death and the body from corruption; his obedience to the laws of exercise, diet, sleep, and rest—

all argue his interpretation of the essential function of the body, its relation of expression to the higher life, and the duty of sufficient self-care. And the wonderful changes wrought in the egoistic activities of the race in the nations where the Gospel has been preached contrasted with those where Jesus is not known is strong evidence of the doctrine of harmony of the body and spirit of Jesus in order to the highest self-realization. The Gospel has been the greatest influence in impressing this sense of duty upon all people, the outgrowths of which, under highest forms of civilization, are seen in systems of education, in governments, and in many other institutions, which care for the material good of the individual. In all this Jesus sees the realization of what he anticipated for the individual in the future.

Salvation by
service implies
duty of caring
for body

The doctrine of Jesus of salvation by service, which is in perfect harmony with his life, implies the exercise of the physical—the brain, the tongue, the hand, the eye, and other physical organs—as a means of expressing the attitude of the inner consciousness toward others. This, in turn, implies the importance of proper care of the body that it may be the best possible means of making known the inner life of service and that the spirit may get the reflex benefit of a sound body as a result of adequate expression. In other words, the body must be so cared for, beautified and strengthened, must form such habits of reflex and automatic responses that it will be strong to obey the higher nature of love, and, in this way, test the genuineness of the concepts and aid in the assimilation of spiritual food and in the re-creation of the ideals which are false. For

assimilation and re-creation result only when there is adequate expression.

His fitness of
body shown Jesus anticipated these facts, re-discovered by modern psychologists, and taught them unmistakably in his life of service. He brought his body in subjection to his spirit, making it the instrument of expression, testing thereby the genuineness of his motives and reinforcing his spiritual beauty and power. He always said the right thing at the proper time. His tongue and his automatic thinking were in such unity that there never were in his life any slips of speech (Matt. 12:36). His eyes too were mediums of expression through which his concepts of duty were impressed upon his hearers (Mark 3:5, 34; 5:32, 33; Luke 22:61). And the use made of his hands is another striking evidence of the unity between what he claimed to be and the effect of his conduct. At his touch the eyes of the blind were opened, the dead were brought to life, calm came to the troubled mind, and innocent childhood were assured. How fittingly the poet suggested the physical fitness of Jesus to impress this egoistic duty on other individuals, when he sang,—

“O that His hand had been placed on my head,
That His arms had been thrown around me;
And that I might have seen His kind look when He
said:
‘Let the little ones come unto me.’ ”

Duty of care
of soul

This stanza also furnishes a suggestive introduction to the fitness of his soul, which worked through his hands, arms, tongue, and eyes. For

Jesus, in reference to the duty one owes to self of individual care, taught that the body exists for the soul, through which it may receive impression and give expression. He taught that no egoistic duty is of so much significance to the individual as care of the soul except the self-activities which are essential to its life. He taught that the highest duty is, by self-activity, to secure to the soul eternal life and to so nourish that infant life that the sublimest beauty and manly strength of one's self and serviceableness to others will be realized. He taught that the soul, like the body, must be developed, by proper care, into the capacity for the richest, fullest freedom and purest, sweetest joy.

Effects to be
realized by
self-activity

These effects, he taught, are to be realized by definite experience of automatic and self-conscious self-care. The individual must be true to his own instinctive, reflective, and moral self. The mental and moral possibilities of beauty, strength, and freedom of the individual are conditioned on individual effort to know the truth and increasing power to react to it. To know the truth it is necessary to come in touch with it. This brings vision, beauty, strength, and freedom. It is the natural way, God's way, of developing the ethical instinct in man into the full-blown habit of likeness to Jesus.

Obedience and
spiritual fitness
of Jesus

Obedience to the laws of one's own spiritual need is obedience to the laws of God. It is the essential self-reaction to restore the individual to the normal manhood. Jesus illustrated this life-ideal of receptiveness and expressiveness by reaction to the divine environment and by practical activities in

the service of other individuals. He fed upon the truth of God and lived in closest touch with him. His expression, by tongue, hand, and eye, was in absolute harmony with the ideal of the Father, which argues a sincere attitude toward the duty which he taught and the ethical fitness of his own nature.

Social or altru-
istic fitness of
Jesus

The genuineness of the claims of Jesus of his own fitness to make known the ideal of God of right social relations between men—to realize the highest social good—must be seen in the subsequents, of which he was the antecedent, and especially, the principles which he taught, his conduct toward others with whom he came in touch, the effect produced upon them, and the harmony between his social behavior and his doctrine.

Man's test of
man

Men consider—and rightly—one's words more likely to be hypocritical than his acts, and that the life is the best test of the sincerity of his words. It is true that, if one aims to misrepresent himself, he can more easily deceive by a few words than by a constant life of action. It is also true that one is often better than his words indicate, and this too may be revealed by his life without any conscious effort. But the ideally developed man reflects his automatic thinking and feeling, alike, in his words and acts which have come to be automatic responses.

Conclusions

Therefore, we may expect to find unity in the words and acts of Jesus, and we may also expect to see the most beneficent effects on his disciples of his life and teaching—to the extent that they experience his ideals—if he were living the normal human life

as an example for all men, so far as it was possible in his social environment. But it must be remembered that the ideal life of the individual in his kingdom is a progressive life; that his life-experiences were progressive also; and that the activities of the individual are modified by the social milieu, as well as the effects produced.

The nature of
His kingdom

The ideal society which Jesus came to establish in the world is represented as the kingdom of God. This kingdom, he teaches, is spiritual and divine in its nature, and is gradually to reach a condition of perfection or to realize the ideal by progressive development. God is the ruler, and men, meeting the requirements of his law for citizenship, are the subjects. He is their Father, they are brothers, and his sons. The law by which they are to be governed is the law of love: for "God is love." The method is co-operative self-government for the good of all and the glory of God. This idea of Fatherhood and brotherhood is the foundation upon which the social teachings of Jesus rest.

Character of
the citizens—
(1)
Love

While the realization of an ideal religious society is the underlying conception of Jesus yet it is evident to him that it must be gradually builded up by individuals, with varying degrees of spiritual attainment, striving to reach the ideal. The prerequisite to living in this kingdom and to the possibility of perfected character in the end is to come in touch with the king and catch his spirit of love to God and man to the limit of one's capacity and the desire to experience the ideal character by normal activity and natural development. Therefore, love is the point of departure of individual development for the full realization of the

divine society. This love is not to be limited to the family but extended to all in the kingdom. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

The love of Jesus Jesus in his doctrine of the ideal society has given to the world the highest vision, illustrated in many ways, of salvation of the old society and of the individuals composing it from the deadliness of selfishness and for the life of love. He also taught that to get this vision one must be touched by his life and be thereby regenerated. Individuals must place their intellect against his intellect, their hearts against his heart, and their wills against his will, that they may get his viewpoint and his spirit. This is to be born again or to be born of the spirit, the spirit of Jesus.

The tests of love Did Jesus prove by his life his fitness to demonstrate this teaching? This question has been answered by every life which has come in touch with his life and by every nation that has caught his vision. The new life of Paul after coming in touch with Jesus and getting his spirit is a good example of the life-giving power of Jesus and of what that life is. The spirit of Paul toward the followers of Jesus before the new birth was that of hate and persecution, but after he caught the heavenly vision he was not disobedient to it. His inner life was changed and the new life found expression in the service of love.

(2)
Sympathy Sympathy is an experience of feeling or emotion resulting from reaction to the stimuli of a like experience in another, and which finds adequate

expression exercised to meet the needs of the other. It is seeing, feeling and acting from another's viewpoint, or placing one's self in another's place, suffering his sorrows, feeling his pains, and experiencing his joys. Under normal conditions, it is a most natural experience, for man naturally longs for it—his nature demands it. The desire for sympathy is the antecedent of the friendship of kindred minds. Cowper says:

“And with a fearless confidence make known
The sorrows sympathy esteems its own.”

Jesus taught that sympathy is a necessary qualification of the citizens of his kingdom (Matt. 18:33), and his followers learn the lesson and get the experience (Luke 10:33).

Test of sym-
pathetic fitness

The sympathetic nature of Jesus is constantly attested by his conduct towards the individuals of the social life in which he moved. He is the incarnation of ideal human sympathy in its triune aspect—experiencing, giving, and receiving—which he taught. He desired the sympathy of others and experienced and expressed it for all. Sympathy is a necessary qualification of the teacher for meeting the physical and spiritual needs of others, which engaged so much of the attention and effort of Jesus. His ability to meet these needs is evidence of his fitness to teach this ideal. Putting himself in the place of the needy, he desires to help them and living in their world, understanding them, he knows their need and is able to help them. And, because of the sense of his own need and because of his knowledge of

the reflex benefit of expression, he recognized the slightest evidences of it for him in the experiences of others.

Specific in-
stances of this
test

Numerous instances in the conduct of Jesus demonstrate the spontaneity of his experiences in the application of these psychological and pedagogical principles. His feeding the multitude (Mark 6:374-2), changing water into wine (John 2:3-10), tears at the tomb of Lazarus and raising him from the dead (John 11:33-44), attitude toward widows (Luke 7:12-15), and love for innocent childhood (Mark 10:13-17) all argue his sympathetic nature, seeking to help those in need and meeting every condition by adapting his method to the peculiar need of the individual. His entreaty of Peter, James, and John to watch with him in the garden of Gethsemane (Mark 14:33, 34), and his tender thought of his mother while on the cross and his confident appeal to John to provide for her wants as for a mother (John 19:25-27) are sufficient evidence of his desire for and need of sympathy for himself, and his expectancy of the expression of it in those whom he had touched (John 19:25-27). And his quick acceptance of proffered hospitality of the homes of friends and even of enemies (Luke 7:36-43), and his ready defense of Mary against criticism for anointing him (John 12:3-8; Luke 7:36-43) is an unmistakable evidence of recognition of expressions of sympathy with him.

(3)
Friendship—
meaning

The root of human friendship is an instinctive desire for sympathetic companionship, seeking to satisfy the social need of the normal human nature. The strongest friendship develops between those individuals who are best fitted to live the

mutual life. They find in one another, to a greater or less degree, their conscious ideal of worth, confidence between them is established, and their inmost experiences of joy, of sorrow, or of pain become more and more reciprocal.

Jesus the
friend of all
men

Jesus discovered something of worth, akin to himself, in every human being, capable of development into his own likeness. Therefore, he is the one great Friend of all men and seeks the companionship of all. In order to bring men under his influence it is necessary that they see one another from his viewpoint. Some of the characteristics of the friendship which he teaches as essential qualifications for membership in his ideal society are unselfishness, tenderness, faithfulness, and constancy.

Test of friendship—unselfishness

Selfishness is inconsistent with any right sense of friendship. It is entirely out of harmony with the mission of Jesus to the world (Matt. 20:28). He teaches unselfishness more by the spirit of his conduct than by words. Words are not necessary to impress the fact of his unselfishness on those who know his self-sacrificing service for his friends. He is the dearest friend of humanity because of his personal worth and because of what he is able and willing to give to insure the comfort, happiness, and safety of those who make him a companion (John 10:14, 15; 15:13). His every act of mediation, word of warning, or of promise confirms the interpretation of Mackintosh that selfishness is "a vice utterly at variance with the happiness of him who harbors it, and, as such, condemned by self-love." Selfish hearts are ever untrue and know nothing of the bless-

ings of the ideal friendship of the society which Jesus seeks to establish. Emerson says, "The only way to have a friend is to be one." Jesus, who is the Truth, seeks to make men his friends, by his unselfish friendship, that they may have his life (John 6:40).

Specific in-
stances of un-
selfish fitness

Subordination of his own physical comforts of life to the spiritual good of others is evident on the occasion of his teaching friends and foes in the temple when at the close of his lessons, "they went every man unto his own house" (John 7:53) and "Jesus went unto the mount of Olives" (John 8:1). His great heart of love was no doubt wounded by their selfishness, but he returned early the next morning and continued to teach them (John 8:2). His unselfish thought for the physical safety of his friends is attested in the garden of Gethsemane when his conspirators came to lead him to death and he besought them to let the apostles go away (John 18:8). And his dying thought of the spiritual good of his murderers, which found expression in his prayer, "Father forgive them; for they know not what they do" (Luke 23:34), is a superlative test of his unselfish fitness to be the friend of man.

Test of friend-
ship—Con-
stancy

The genuine friend "counts time by heart-throbs." He seeks to help most when help is most needed. He accompanies his object in sunshine and in shadow, in the springtime of joy and the wintertime of sadness, in health, in sickness and in death (Prov. 17:17). Even death is not fatal to friendship; for it presses beyond the tomb and clings to its object still. This is the doctrine of Jesus: Once a friend always a friend (John 13:1). The tomb is no barrier to

noble souls. Our dearest friends, though they be in eternity, live with us still. Jesus has returned to the Father, but he still lives with his friends in this world. He will return in the fullness of time, receive his friends, defend them before the Father, and welcome them into the redeemed society above, where they will forever be with him (John 14:3). To the real friends of Jesus, the best test of his friendship is the consciousness of his abiding presence in all conditions of need, the knowledge that he "sticketh closer than a brother" (Prov. 18:24), now as in the past, and that he "never leaves nor forsakes" them (Heb. 13:5). The friendship of Jesus is constant.

Test of friend-
ship—Faith-
fulness

Instinctive desire for companionship is a God-given truth of man's nature. This is the point of departure in the development of the new society of Jesus. Undying friendship is builded on faithfulness to the truth in kindred souls. Jesus, who is the truth, was faithful to himself. His nature responded to the truth of Godliness and repelled the powers of darkness in friend and foe by word and act. He was faithful to his friends, commending and defending or reproving and condemning as the conditions demanded (Prov. 27:6). He was original in his thinking, aim, and method. His nature, habits, and doctrine were not colored by the deception and customs of the old society. He sought by his own faithfulness to the truth to cause inhibition of the false in the old society and development of the spiritual and the true. His friends, accepting his ideals, approach, more and more, by reacting to the truth, and discarding the false, the perfected society. The absence of flattery from his words and work; his faithfulness to their needs,

whether criticism or praise, whether it wounds first or heals, is another sure test of his fitness to be the friend of man.

Test of friendship—Tenderness

No trait of human character is a surer test of the claims of real greatness than tenderness.

It is the most becoming ornament of every spiritual endowment of mind and heart. It is a mark of true wisdom that a superior experiences tender emotions of love, compassion, kindness, pity, and forgiveness for an inferior. Like a soft light, it creates and reveals sublimest beauties and at the same time is balmy to the eyes. It is never cruel but loves and delights to save. The greatest men have ever been the tenderest friends. Of such, the Son of Man is the towering ideal. His tender life, in work, in word, and in look, as no other, reveals the soul, a very fountain of tenderness (Jas. 5:11). How sensitive to the needs and keen in registering the impressions of others (Luke 8:46)! What wonderful emotions of majesty, sympathy, and ecstasy constantly finding expression in his lonely life—lonely because he lives so far beyond his friends! What expressions of compassion for the hungry, the diseased in body and spirit, and for the bereaved and sorrowing! What serenity and majesty of spirit during his crucifixion! And, through it all, what a tender attitude toward humanity of solicitation and forgiveness! How sublimely tender and beautiful! What a test of fitness to be man's friend!

Theistic Ethics of Jesus

The kingdom which Jesus established is a divine brotherhood, and God, the Father over all, and Jesus himself the elder brother. In the teachings of Jesus, he made no distinction between personal, social,

and religious ethics. He taught that duty to self, to the citizens of the kingdom, and to God are all essentially religious, and that all egoistic, altruistic, and theistic activities must be in harmony with God's ideal of human impression, expression, and character. In other words, he taught that obedience to God is inseparably unified with the duty of fullest self-development and realization of the ideal society. He taught that to get the vision of the Father's love through him is to get his spirit and to love God with all one's powers and to be faithful to him in the service of self-realization for the good of society; that individual purity, development, and power is for society; and that a redeemed society is the spiritual kingdom, which is for the glory of the king and the good of all.

The theistic
fitness of Jesus

The fitness of Jesus to teach and live his doctrine of egoistic and altruistic duty as an example for the race is evidence of his fitness to teach and demonstrate the divine ideal of right relation of the individual and of society to God. But the final test, in this as in other points, is his attitude toward the Father, the recognition given him by the Father, his life and teaching, and the effect of his example on his followers and his enemies. He constantly referred to the Father as the source of his authority, wisdom, and power (John 7:16-17), claiming by word and deed, the filial relation of Son to Father and exercising the greatest care of obedience to him (John 9:4), and making known his will to men. So fully did he claim to represent the Father as to affirm that to know him is to know the Father also (John 14:7), and that to see him is to see the Father (John 14:9).

Some evidences
of theistic fit-
ness

The mission of Jesus to the world was religious, the divine purpose being to make known the Father's love and his design and way of restoring a fallen race. It is only reasonable to suppose that his fitness to perform this aim would be most fully attested. His birth was prophesied by men of God and by angels (Luke 1:28-33), and when the time had come, it was announced by angels (Luke 2:8-14). He was recognized by John as the Son of God (John 1:29-30), and by the Father himself (Mark 1:9-11). His enemies declared that he lived a sinless life (Luke 23:4), and even nature attested his Father's interest and pleasure in him and his work (Matt. 27:51-53; 28:2-6). Finally, the gradually dawning sense of the unity of the ethical and spiritual life of Christian people; the emphasis being placed upon individual development and experience of purity, humility, meekness, and desire for righteousness; and the interpretation of individual worth in terms of mercy, sympathy, peacemaking, and sacrificing for others—all argue the fitness of Jesus to teach, by precept and example, his doctrine of the whole duty of man springing out of the life of love to God and man.

CHAPTER IV

The Professional Fitness of Jesus

General
meaning

Professional fitness of an individual has reference to the endowment of his powers by nature and art to make him equal to the duties for the accomplishment of a specific purpose. Fitness for teaching means strength of powers sufficient to accomplish the end sought in the work of education.

Two lines of
qualification

This fitness may be emphasized from the side of natural endowment; that is, inherited tendencies in the right direction to qualify for teaching. Or it may be emphasized from the art viewpoint; that is, the general and special training necessary to prepare one for the work of the teacher.

Teachers both
born and made

It has been said that teachers are born, not made. This is an extreme statement, but it points to a truth. It is a fact that some are better fitted by nature to teach than others, and that some are entirely unfitted by nature to be teachers. On the other hand, it has been said that any sane person, no matter what the inherited tendencies are, may be fitted to teach. This also is an extreme view, but points to the fact that much may be accomplished by proper training in this direction.

The three lines
of professional
fitness of the
teacher

Professional fitness has reference to the inherited tendencies and developed powers along three general lines. The sculptor must

be familiar with the rough stone, the tools with which he works, and the best way of applying them that his efforts may produce the results desired; and the painter of beautiful pictures, to be able to produce the image in the mind, must know the characteristics of the canvas on which he paints, the qualities of the paint, and how best to apply it with hand and brush. Each must be skilled in the technic of his profession. So the teacher must know the nature of the mind to be developed, its laws of life and growth, the qualities and power of the food that is to be administered; and the best way of bringing the mind and stimuli in contact. Or he must be a specialist in psychology, the subjects to be taught, and pedagogy or the science and art of teaching.

Professional
fitness of Jesus
Jesus, a psych-
ologist

Was Jesus professionally fitted to accomplish the divine purpose of human redemption?

Did He know the nature and needs of men? Was he a psychologist? The divine plan of human restoration, of the individual and of society, was founded on the deepest insight into man's spiritual nature and his needs for the abundant life, development, happiness and serviceableness (Isa. 66:18). Jesus was authority on all questions relating to the human soul. He knew men's intellectual, emotional, and volitional consciousness instinctively and habitually (Matt. 9:4; 12:25). He met man in his own world of experience, sympathized with him, and sought to lead him into the higher thought, emotional, and volitional experience of his spiritual kingdom (Luke 5:22; I Cor. 3:19, 20; Luke 9:47, 48). He was fitted by inheritance and by development to interpret men's minds and hearts and to meet their needs (Heb. 4:12-16).

The best test
of psychological
fitness

The best test of the teacher's psychological fitness to teach is found in his ability to lead the weak out and away from himself into the desirable experience. To be able to do this, the teacher must first find the one needing help; for the old life, which must be lost, is the point of departure to the new life, which is to be realized (Matt. 16:25). So the teacher who leads the individual into the highest self-realization and social efficiency proves himself a competent psychologist.

Jesus stands
this test

Jesus, whatever the experience, finds the lost, finds them where they are, and leads all who will follow him to the place of freedom, safety, and rest. He looked into the experience of the Pharisees and declared their hypocrisy (Luke 11:44). He discovered the weakness of the rich-poor ruler and commanded him to sell what he had and give to the poor (Mark 10:21). He saw in Peter a sinful self-confidence which would cause him to lose the divine presence and told him that he would deny him (Mark 14:30). And he immediately recognized the penitent trust of the thief on the cross and declared the result of his faith (Luke 23:42, 43).

Effects in the
thought life of
individuals

The individual whose thought consciousness is out of harmony with God is like the atmosphere without oxygen. In those who accept Jesus as their teacher and Savior, the viewpoint of life is changed. They see nature, science and art in a different light. In all they see their own relation to the universe, to each other, and to God. Only the stimuli for thought which is consistent with the new attitude is reacted to. The universal testimony of his followers is

that this gives mind rest. The thought life becomes more and more normal and the raging storm subsides. The advancing Christian civilization as compared with the old is the best evidence of the intellectual change being wrought by Jesus. It is witnessed in the home, the school, the church, the state; in business, in politics, in religion; in literature, in science, and in art. Surely none fail to see that in all these lines of thought activity Jesus is leading the individual from the old life of selfishness to the fuller self-realization for social efficiency. This is convincing evidence that Jesus looked into the thought world of man.

Effects in the emotional life The effects in the emotional life of individuals under the influence of the life of Jesus is further evidence that he knows the soul, that he found the right point of departure from the subjective consciousness to the fuller, purer emotional experience. The effects which we seek are not to be found in the universal intellectual emotions or feelings, which originate in the acquisition of knowledge and in the possession of it, but in the aesthetic, social, and religious feelings.

Aesthetic social and religious emotion Angell says: "The aesthetic consciousness offers repeated instances of feelings which are tinged with emotion, although it must be frankly confessed that much which masquerades as aesthetic appreciation is, even when sincere, far too cold-blooded, far too strictly intellectual, to lay claim to an emotional character." Judd says: "The great value of many of the human emotional expressions is probably to be found in their utility as means of social communications." And Dewey says: "In social life, we make to be an element

of our being the universe of personal and spiritual relations. Only thus, in any true sense, do we live the life of developed personality at all, and thus it is that this realm of expression is the widest and most varied upon its emotional side." He also says that "feeling finds its absolutely universal expression in religious emotion, which is the finding or realization of self in a completely realized personality, which unites in itself truth, or a complete unity of all ideal values; and righteousness or the complete unity of all persons. The emotion which accompanies the religious life is that which accompanies the completed activity of ourselves; the self is realized, and finds its true life in God."

Testimony of
recent psycho-
logists

Jesus is the philosopher whose meaning modern psychologists have caught. The quotations given are an interpretation of the psychology of the emotions as taught by Jesus. The expression of Christian emotion, which, interpreted, means appreciation for the true, the beautiful, and the good; love for God and love for men, is one of the strongest evidences that he meets the emotional needs of his followers; that he has given their souls the aesthetic, social, and religious coloring, essential to highest self-realization. These emotions find passing expression in laughing, shouting, crying, or in sighing, moaning, etc, on account of the joyful or sorrowful objective consciousness or thought experiences. They find permanent expression in poetry, in song, in painting, in architecture, etc. Space will not justify a discussion of the influence of Christianity on modern poetry, painting, architecture, and other modes of expression in which emotion is a large element, but it

must suffice to say that it reveals the fuller aesthetic, social, and religious consciousness, which the reader may verify *ad libitum*.

Effects in volitional life

Volition is never independent of knowledge and feeling, but is conditioned by these sides of consciousness. The object is known as truth, a subjective value is placed upon it by feeling, and volition is directed toward the attainment of a certain end in reference to the object which feeling recognizes as desirable. In other words, will is the direction of consciousness which connects the feeling self with the objective consciousness. This is volition in the narrower sense, and must have been the thought of greatest interest to Jesus. That he understood this psychical relation is evident in all his doctrine of development for social efficiency or the realization of his ideal kingdom. He sought so to color the emotional nature in reference to the truth that the result would be volition directed in service to God and man.

Illustration

To illustrate this connection of the different directions of consciousness, we may suppose that an individual reads an account of the Dayton flood, of the destruction of property and life, and the extreme suffering, for want of food and clothing, of the survivors. He becomes acquainted with the facts, the intellect reacts; he sympathizes with the sufferers, his emotional nature reacts; he desires to help them and decides to send his check for one hundred dollars, volition connects the objective and subjective experiences and acts to reach the desirable end of relief.

The best test

The effectiveness of the teaching of Jesus, the test of his psychological ability in refer-

ence to man's intellectual, emotional, and volitional consciousness finds its best test in the activities of his followers to reach the ideal ends of relief for the suffering and to realize the complete personality of the individual for social efficiency. Such activities are in evidence in all Christian communities. These are so numerous that bare mention of only a few of the most significant lines of effort must suffice. The breaking down of social caste, the elevation of woman to her true place in the home and in society, the establishment of public schools, and the erection of places of worship for the masses; emancipation, labor, sanitary, and public utility legislation; peace conferences, and charitable institutions—asylums, orphanages, soldiers' homes and poor farms; and missionary enterprises—all are outgrowths of the teachings of Jesus and demonstrate his ability to harmonize the volitional life with the higher thought and emotional experiences. These facts are convincing evidence of the social mind of Jesus and of his social interpretation of the normal psychic man.

Special sub-
jects of Jesus

The arguments employed in establishing the fact of the psychological fitness of Jesus, his ability to discover the experiences of the soul and to lead it out to harmonious development or unity of personality, and to the realization of the ideal society is also evidence of his fitness to teach the subjects in which he specialized. It has been shown by effects that he knows the soul and that he knows its needs or the stimuli best adapted to its normal development. It remains to discover the subject-matter in which he specialized, that he was really a specialist in his line, and to see how he relates this stimuli to the psychological needs of the in-

dividual for normal development and to the requirements of the individual for right living.

**Morality and
religion**

Jesus was a specialist in the subject of religion. He came to do the Father's will (John 4:34), to make known the God of love and to secure obedience to him of a lost race. The Father was his teacher (John 8:27,28), and he knew his will; they were one in mind and purpose (John 10:30). The Bible was his text-book, and he knew this text, but in him was the fuller revelation of the God of love than was made known in the Hebrew scripture (Matt. 5:17,18). He spoke authoritatively on all questions of religion (Mark 1:21, 22), contradicting the conception of the Jews, and maintaining his points with unmistakable logic (John 8:33-47). His law of life is the law of love. This is the foundation of his religion, comprehending the whole duty of man (Matt. 22:37-39). His religion, to say the least, included morality, if, indeed, it may not be termed the moral religion. His law of love is the law of being and doing. Reconstruction of weakened powers is impossible without expression. Love which does not find expression in service is not love. Love and service to God is inconsistent with passiveness to men (Matt. 25:31-46). His meaning of this law of life, as it applies to society, morality, and religion, finds concrete interpretation in the action of the good Samaritan (Luke 10:30-37). Nothing which was good for man and for society was excluded from his doctrine of religion.

**Related
subjects**

His knowledge was not limited to the scripture, but, like all good specialists, he was familiar with the closely related subjects to his

specialty; otherwise, he would not have been the competent specialist in subject-matter that he was. He knew material nature, society, politics, and industrial life, as they were, in their relations to religion, and the kingdom, by him, to be established; and he drew largely from these related activities for illustration of his plans and purposes. He commended whatever was good and condemned whatever was out of harmony with his ideals. He mingled in society and made it the occasion of some of his most significant lessons. He demonstrated obedience to the powers by conforming to the requirements of natural, industrial, and political law. He lived in sympathetic touch with nature, showing the deepest appreciation for its harmony, life, and beauty. Here he found some of the most fitting parallels of dependence, unity, and growth in his spiritual kingdom.

Stimuli related
to the learner

Jesus adapted the stimuli to the needs of the particular individual. He did not give the same food to the new-born babe and the adult Christian, nor to saint and sinner, but he gave the best to every one, according to his need. His material was classified, graded and related. Not simply the same food given in small quantities to the young and larger prescriptions to the old, but truth different in quality to which the various natures could react to prepare for the next. He suited truth to the gradually developing spiritual life. In his life and teaching is found something for every stage of advancement, and condition of life. It required a long period of training and development of the apostles to prepare them for proper reaction to the meaning of his death and resurrection.

The truth itself
the best test

Here again, the best evidence of his fitness to teach spiritual truth is the effect on those who apply to him for help and obey his instructions. Those who came to him and accepted his treatment were satisfied. Those who go to him now through the New Testament for direction, and honestly test the promises applicable to their needs are fully convinced of the genuineness of his doctrine, whether it be for forgiveness, strength in temptation, comfort in affliction and sorrow, or for clearer vision and strength for better service (John 7:17). Jesus declared that his words are spiritual and life-giving (John 6:63); and his enemies confessed that he did not speak like other men (John 7:45-46). He is authority in religious truth.

Method of
Jesus—view-
point

Method has reference to the general principles governing the best way of approach in all teaching, that the mind may properly react to stimuli, and must be distinguished from methods which have reference to devices for reaching specific ends in teaching a certain truth or subject. The principles of method in general, if correct, must harmonize the teaching acts with the order and nature of the learning processes, or the principles of all right method must be founded on psychological law. The purpose in this connection is to show that the general principles of Jesus' teaching method were in harmony with the psychic activities of normal humanity. A more general discussion of principles and devices will be given in Part II.

First principle

All the teaching acts or educative processes must conform to the laws of individual development. Consciousness is a stream of activity which

is constantly changing in both quantity and quality, and the method which does not approach the mind as a living, developing force will retard the inherent and normal action, interest, and pleasure of the individual. This principle is clearly opposed to any "pouring-in" process, and is in harmony with the "leading-out" process. It was the constant effort of Jesus to lead his disciples out into ever fuller and fuller experiences. His motto was, "first the blade, then the ear, then the full corn in the ear" (Mark 4:28).

Second principle

The teaching acts must conform to the provision for receiving stimuli and to the order of the acts of consciousness in the learning process. The first act of consciousness is sense-perception, the first effect is the feeling which results, and the first movement is expression of the feeling aroused. Sense-perception implies the presence of an object to be sensed. The strength and nature of feeling will be conditioned by the strength and nature of the perception, and expression must both accompany and follow perception and feeling. It follows that the psychologic method must begin by first presenting suitable objects to give the desirable perception and insure the right coloring of the wanted feeling; and by giving opportunity for the natural expression that should follow. Jesus, in his teaching method, was true to this principle. He taught the essential qualities of individuals for entrance into his kingdom by placing a little child in the midst of the disciples and telling them that they must become as children (Matt. 18:1-6).

Third principle

The teaching processes must be first analytical, then synthetical, and first inductive,

then deductive; for this is the order of the learning processes. Acquisition is by analysis, and assimilation, by synthesis. The illustration of the second principle is also good evidence that Jesus acted on this principle. The child was set in the midst, taken in his arms and blessed. Attention was called to the characteristics of its nature both by word and suggestion, which was analysis. Jesus then declared that inhabitants of his kingdom must be like children, which was synthesis.

Fourth principle Objective and subjective consciousness must be directed to adequate expression. This principle is based on the psychic law that expression must accompany and follow acquisition and assimilation. Jesus continually asserted and employed this principle in training the disciples. After teaching them the lesson of humility by washing their feet, he said, "If ye know these things, blessed [happy] are ye if ye do them" (John 13:17).

Fifth principle The method must suggest the benefit to the learner of the truth taught, or the teacher must keep in touch with the student's interest. Action is proportional to interest, and interest is awakened or encouraged by the relation of the truth to the conscious needs of the individual. Jesus applied this principle when he said, "Howbeit seek ye his kingdom, and these things shall be added unto you" (Luke 12:31).

Sixth principle The teacher must be, in his own life, a model of right living and serving, if he is efficient in leading others to the highest self-realization and social efficiency. This principle is founded on the tendency of the undeveloped to imitate the strong. The

facts that Jesus was conscious of his own ideal fitness and that he lived the life which he desired others to live need no argument (John 14:6). His ideal, and this principle of his method were in perfect harmony. Not a discordant note ever sounded in his life of thinking, feeling, and doing.

Seventh principle

There should be frequent repetition of truth, teaching processes, and opportunity for the adequate forms of expression; for mental and spiritual habits are formed by repetition of the learning processes, and ability to do is strengthened by doing. That Jesus made large application of this principle in his teaching is known by every student of the Gospel. Paul asserted his knowledge of it to the Galatians, when he wrote, "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

PART TWO

THE METHODS OF JESUS

CHAPTER V

The Objective or Illustrative Method

Objective method distinguished from object lessons Object-teaching and the objective method of instruction are not necessarily the same. Object lessons are given with the material objects present and the truth to be taught is found in the object. It is the psychological method of acquiring primary ideas through sense-perception. The objective method starts with the concrete, but the reality may be either psychical or physical; present or absent; presented through any or all of the sense organs; or represented through memory or imagination. The point of departure is a concrete experience of the learner, leading to other concrete or abstract experiences.

Objective teaching and illustration harmonized The objective method of teaching may or may not be for the purpose of illustration. The novel experience may be creative imagination in reference to the subject considered, better knowledge of the object present, or an emotion occasioned by it; or the fact, external or internal, in the experience of the learner, may be made to throw light on some hidden truth in a higher realm of thought activity. The sense here intended is that teaching which makes a new subject concrete and comprehensible by illustration from facts already in the learner's experience, by objectifying the abstract and unknown. The reality employed for illustration may be drawn from nature, literature, or life.

It may be material or immaterial. But it must be in the experience of the learner and bear a close relation to the new truth to be taught.

Jesus objectified spiritual truth

The pedagogical principles, relating to the preparation of the learner for stimuli, the presentation of it by the direct method and the relating of it to meet the subjective need, stated and developed by the educational reformers—Pestalozzi, Froebel, and Herbart—were applied by Jesus. He was true, though he did not state them, to the maxims: “observation before reasoning,” “the concrete before the abstract,” and “from the known to the related unknown.” In other words, he made large and professional use of the objective method in illustrating spiritual truth.

Jesus' use of current events

Jesus verified the objective method in the use he made of current events—political, industrial, social, and moral—as points of departure to the fuller interpretation of the kingdom of God—its rule, its realm, and its realization. Current events look both backward and forward—backward, in that they are developed from germs planted in the remote past, and forward, in that they prophesy the future. (“All facts are brethren.”) They are interesting because they are in the life of experience; they are educative because they serve as a basis of comparison and generalization; and because they are the highest type of human activity for illustration and inspiration. Jesus sought to connect the past and future of his spiritual kingdom to the present by appealing to the nearest and highest experience in the lives of the best of the time. He thus sought by comparison in harmony with the laws of development to reveal

the nature of the redeemed society and to impress upon his hearers the sense of individual responsibility for its realization. Many of the parable stories, "parable-germs" and allegories of Jesus are drawn from current activities, related to the great aims of life.

Parable of the marriage feast	Jesus in several instances made use of the social custom of the Jews and other oriental peoples of making feasts on the occasion of a wedding to illustrate some principle of his kingdom. To the custom of seating invited guests according to their dignity, as Josephus says, or according to their social standing, or as each considered himself worthy, Jesus appealed, to make concrete the principle of humility which he declared to be the real test for place of honor in the society of his kingdom (Luke 14:7-11). To the custom of inviting relatives, friends, and rich neighbors, who could reciprocate hospitality shown, Jesus made reference, to impress the deeper motive of unselfish kindness shown to the needy (Luke 14:12-14). And to the custom of requiring all the guests to be dressed in a manner becoming to the splendor and service of the occasion, he directed their attention, to make real the necessity of spiritual fitness for entering into the social service of his kingdom (Matt. 22:11-13).
(1) Humility	
(2) Unselfish kindness	
(3) Fitness for social service	

Method of establishing the kingdom	In a similar manner, he employed current industrial activities, familiar to his hearers. Sitting by the sea of Galilee, in view of the field described, he taught the multitude, gathered to hear him, the method of the establishment of his kingdom in the parable
Opposition but perfection of the kingdom	
Growth	

of the sower; that is, by the method of sowing truth, illustrated by the sowing of seed (Matt. 13:3-8). By the parable of the tares, he taught that not all men will accept the truth and that Christian society must be developed in the presence of opposition during this age (Matt. 13:24-30). By the parable of the mustard seed, he taught that the strength of Christian society is in part to be realized by growth of the germ truth hidden in the heart of his spiritual kingdom (Matt. 13:31-32). He then completed the picture by the parable of the leaven (Matt. 13:33) which illustrated the change that should take place in the perfection of quality by development.

The value of
truth

The beauty of
truth

The triumph of
truth

After sending the mixed crowd away, he retired into the house and continued, in parables of industrial content, to teach the disciples truth, in reference to the kingdom, not so obvious as that taught the multitude, but which, being familiar with farm life and treasures in the soil, with deep-sea diving for pearls and the value and beauty of this merchandise, and with the method of taking fish from the sea by means of nets, they could understand. By means of the hidden treasure in the field, he illustrated the value of spiritual truth and the fact that it is not recognized by the disinterested members of the old society (Matt. 13:44). By the parable of the merchant seeking goodly pearls, he emphasized not only the great value but also the beauty of the life-principles of his kingdom, the possibility of knowing and the certainty of appreciating them when comprehended (Matt. 13:45-46). And by the parable of the net, he taught the social content of his kingdom, the

final separation of the transformed society from those who fail to recognize the value and beauty of the Christian ideal, and the ultimate triumph of the truth (Matt. 13:47-49).

Blindness of Pharisees to truth After declaring to the opposing Pharisees their blindness to the truth and their inability to lead men into the kingdom of God (John 9:39), he proceeded to teach, by a series of allegories, drawn from familiar industrial life, his relation to God, to the kingdom and to men. By the figure of the sheepfold into which the sheep from the hills of Palestine were led at eventide for protection against the enemy, he introduced these relations and the saving influence of the truth but which they were unable to understand (John 10:1-6).

Jesus the way of life Then he more definitely explained his meaning by analysis and synthesis. He is the door, the only entrance into the fold, teaching clearly that he is the only way into the kingdom of grace and protection, that through him only can the truth be realized and the demands of human nature satisfied (10:7-10). He is the good shepherd. Unlike the mercenary shepherd, who tends the flock for what he receives, and who is not willing to sacrifice selfish interests for the protection of the sheep, he is the good shepherd because he loves, because he is willing to give all, even his own life, for the safety of the sheep, and that they may enjoy all spiritual blessings of eternal life (10:11-15). He is the shepherd of other sheep as well as those of Israel. His love, his kingdom, and the

Jesus the life-giver
Universal love seeking

blessings of the redeemed society are extended to the Gentiles also. His love is unselfish and universal (10:16).

Jesus a physi- Again he is a physician. The selfish, self-
cian of the soul
Ministers to Please the Father
the sick
 righteous Pharisee had criticised him for associating with sinners and for eating with them (Luke 15:2). In his ironical answer, "They that are whole have no need of a physician but they that are sick" (Matt. 9:12), in his request that they interpret the meaning of the words of the prophet Hosea, "I desire mercy and not sacrifice," and in the further declaration, "I came not to call the righteous but sinners" (9:13), in the language of concrete experience of the law, and the gospel, he justified his action, condemned their hypocrisy, and revealed his mission. He came to be the physician of the soul, of the sin-sick sinner. He came to minister to those in need; not to serve those who are conscious of their own sufficient goodness, if such there be, nor to be ministered unto. He came not to make an outward show of sacrifice but to reveal the Father's love by showing mercy to the lost and needy. He came with a message and service of love and mercy for those who were despised and neglected by others, to plead the cause of the penitent sinner who would pray, "God be merciful to me a sinner" (Luke 18:13), and to make fit for his kingdom those who would receive it as a little child (Luke 18:17).

Jesus the cor- He is the corner-stone of the foundation
nerstone
(Luke 20:17-19). He not only appeals to the prophecy of scripture in this reference but also to their experience for its interpretation; for the Jews were familiar with the significance of the corner-stone of a building and

with the fuller meaning when that stone was a head-stone or a foundation-stone. It not only joined or bound together the walls of the building but also supported them. So Jesus represented himself as the medium for the union between God and man and the only support in the building of righteous character. To fall upon this stone would mean to be "broken to pieces," and to be fallen upon by it, would mean certain destruction, to be scattered into dust. They interpreted his meaning of the rejection of the stone to apply to themselves. They had fallen upon this stone; for they were offended at him because of his attitude toward the lowly, and they were warned that to wilfully persist in opposing him to the end would mean ultimate spiritual destruction. They were reminded that to build on some other foundation would mean downfall but to build upon this rock would mean permanency to their structure.

Other life
relations

Jesus not only made use of familiar current events but he appealed also to vital life-relations in organic nature, familiar to all, and which could not be misinterpreted, to illustrate some principles of the kingdom of God.

Universal ex-
perience of
hunger

He illustrated his own relation to the subjects of the kingdom by comparison with familiar organic relations in the material world by the use of allegorical figures, two of which, we will here consider. He is the bread of life (John 6:35). Under normal conditions, no experience is truer to life than physical hunger, and no response is more universal than the effort to satisfy this demand of the nature for food. The same quality of food is not suited to the

needs of all individuals; neither is the same quantity required to satisfy every one. The quality and quantity must vary with the age and nature of the individual. But "bread" is the most universal figure for the varied needs of all individuals of every age and clime. No physical organism can be sustained without food.

Jesus the bread
of spiritual life

So it is with the spiritual nature and the social organism. The soul cannot live and develop without spiritual food. It must have the food which is adapted to its nature and the developing need—the only food which will satisfy soul hunger, or that food which, in quantity and quality, meets every normal human need. The soul must have a food supply which satisfies the hunger of the weak in faith and which leaves in reserve plenty for the gradually strengthening faith and developing need, which satisfies hunger and which forever crowds out the desire for that which is not bread. Jesus is this universal food for all soul hunger. He alone can sustain spiritual life and satisfy the longings of the human heart. It is by accepting him that one is prepared to live in the spiritual kingdom of light and life. To come unto him by faith in service is to have him by faith in restful thought and life eternal. The more devoted and ardent the service, the deeper and sweeter is the rest from soul hunger. The heart which abides with Jesus never hungers, but is constantly satisfied. He is in sympathy with every need of his subjects, meets every one as he finds him, and holds in reserve that which he will need tomorrow, on and on.

The vine

He is the true vine (John 15:1). The allegorical figure here employed to represent the vital relations between God, Jesus and his followers

pictures the truth in a familiar and beautiful light. The ideal vine consists of root, vine proper, and branches. Each of these parts of the organic whole is dependent, more or less, upon the other parts and upon each of them for its life. The branches are dependent upon the vine, the vine upon the root, and the branches reinforce the vine and the vine the root. The root supports the vine, the vine the branches, and the branches bear the fruit.

Jesus is the
true vine

So Jesus is the real vine of the complex spiritual organism—the kingdom of God. He is rooted deep in God, the eternal, who is the husbandman over all. He reaches out away and away till he embodies humanity; for the branches are a part of the vine and the vine lives in the branches. Thus Jesus is the vital union between God and man; as a result of which, man is fitted to bear the heavenly fruit, and so, to extend the divine influence and blessing, on account of which the vine exists. From this complex relationship and mutual serviceableness throughout, God realizes his purpose, and Jesus and his disciples experience fullest reciprocal joy (v. 11). There is no mutual joy between Christ and unfaithful servants; by spiritual death, which is a condition of unfruitfulness, the relation is broken and the branch is cast off (v. 2). Wescott says, "Death breaks the connection between the unfaithful Christian and Christ." The live branch, vitally connected with him, and under his cleansing influence, becomes more and more fruitful (v. 2).

The law of love

He taught by illustration the sublimest spiritual relations of the kingdom by comparison with the noblest, and keenest experiences in the

immaterial life of the race. He taught the love of the Father as the law of life in his kingdom by appealing to this noblest passion of the human breast in the organic relations of the home. A striking instance of this is the parable of the prodigal son (Luke 15:11-32). Though the son, attracted by the promise of worldly pleasure and freedom from parental restrictions, turned his face from home and wandered away from the father's protection, he was followed by the longing, restless love of a father's heart, and on his return was quickly met and given the tenderest reception into the home again. What a picture of the divine heart, longing for the return of a deluded, lost, and struggling humanity, and anxiously going out, through Christ, to meet all who are desirous of returning, to welcome them back into the kingdom of love and rest!

Parallels in in-
organic nature

From the strictly scientific viewpoint, Jesus was not a student of nature, but his familiarity with its relations to the creator, to man, and its beautiful analogies to spiritual truth, places him far above the casual observer. He not only discovered and pointed out organic relations in nature to reveal organic relations in the spiritual kingdom, but also appealed to the conscious experience of his learners in reference to the functions of inorganic nature to make clear man's relation and duty to man in the work of regenerating the old society and developing the new in the spiritual kingdom.

Metaphor
of salt

He says, "ye are the salt of the earth" (Matt. 5:13). This metaphor of Jesus is drawn from the common knowledge of the preservative power of salt. No people, perhaps, ever had a better opportunity of observing this use of salt than the Galileans

and the Romans, for the cured fish of Galilee were widely known throughout the Roman world. However, some of the facts, enumerated, were better known by the Galileans—the casting out and trodding under foot the salt which had lost its strength was a common sight in Galilee. Dr. Thomson says, “I have often seen just such salt, and the identical disposition of it that our Lord mentions.” This illustrates that character in his followers which fits them to live the spiritual life of the heavenly kingdom and for serviceableness to the unregenerate society in which they move in this present age. It is the spiritual saving quality which is experienced by keeping in touch with Jesus which enables them to keep pure and to serve as purifying agencies on others with whom they come in contact. It teaches also the truth that Christians may lose their soul-saving influence on the world and become good for no social service. This is the effect of losing interest in the world by losing vital connection with the impelling influence.

Metaphor
of light

Again, he says, “ye are the light of the world” (Matt. 5:14). This metaphor, light, is a universally familiar fact in inorganic nature. The sun, the source of light, is a familiar object. Light is transmitted from it in obedience to natural law. The moon, by which light is reflected to the world in the night-time, is a familiar object also. The intensity and influence of light vary with the relative position of its source and the object receiving it. Upon this activity of nature, life is dependent. No truth is more apparent than that life—animal and vegetable—cannot be sustained without light. These facts suggest a few of the striking analogies

which exist between natural and spiritual light, the spiritual side of which, Jesus must have meant to teach. Christ Jesus, as God, is the source of spiritual light, the Sun of Righteousness, the true light, but as mediator between God and man, he receives his light from the Father, communicates it to his church, and the church, as the moon, reflects it to the world or the kingdom of darkness. The attitude of the church toward the evangelistic teachings of Jesus determines largely the intensity and effectiveness with which Christ is held up to the world. The uniformity of the church, as a medium for the transmission of spiritual light, is an essential condition for the most effective influence on the world. That this light may not be obscured, there must nothing intervene between its source and the medium of reflection. That there may be the greatest upheavals of sin, and that the motion of the church may receive the greatest acceleration, the sun and the moon—Christ and the church—must be in line and pull in the same direction. The church is responsible for the dissemination of spiritual light and the banishment of darkness from the world. This is to be accomplished by the church performing its function of teaching, preaching, and, most of all, by living the Christ-life—sacrificing, serving and giving.

Jesus illustrated by the use of many figures, not considered in this chapter; for instance, the simile, hyperbole, irony, etc. And better than all, his life was a constant object lesson of the truths he taught, teaching more in this way than he could teach by words. He taught the disciples the lesson of humility by washing their feet. He taught the duty of obedience to civil law by paying his

taxes. He emphasized the power of friendship in leading men to accept the truth by healing the bodies and in many other ways administering to the wants of the needy. He illustrated his attitude toward society by his presence on many social occasions. Finally, he objectified the meaning of his love for the lost by his death on the cross.

CHAPTER VI

The Analytic-Synthetic Method

The meaning of the subject The analytic-synthetic method of teaching is based on the psychological operations of acquisition and assimilation. Acquisition, which includes the processes of perception, conception, and retention is analytic; and assimilation, which includes the processes, of comparing, relating, and generalizing, is synthetic. These operations are so essentially correlative that the corresponding teaching acts may be regarded as only one method of teaching. The psychological order is first analysis then synthesis, beginning with a whole that is within the comprehension of the learner, going to its parts, and then by synthesis back to the whole, thereby putting more meaning in it than was at first possible. However, there are some wholes which can be studied at first only by parts; for instance, biography and history. If the acts are considered separate methods, the method is named according to the order of occurrence of the teaching acts. If the first act is analysis, it is called the analytic method. If the first act is synthesis, it is called the synthetic method.

Method in religious education

The natural method of education in religion is the same as the psychological method of education in other subjects. To be educated religiously, whatever the content of the religion, the individual must pass through the three stages of de-

velopment—feeling, representation, and comprehension—corresponding to the three stages of intellect—intuitive, representative, and reflective. To pass through these stages and to develop these faculties normally requires the same processes of analysis and synthesis as to develop these faculties on any other subject. Did Jesus employ this method in teaching the tenets of the Christian religion that his disciples might develop naturally in habits of thought and action in harmony with his doctrine?

Jesus' point of departure The kingdom of heaven or the kingdom of God was the central theme from which Jesus departed in his work of teaching and preaching. Whether he taught by analysis or synthesis, his purpose was to clarify its meaning and give impetus to the coming of the kingdom. He started with the kingdom as a whole or unit of "apprehension" to find and interpret the parts that by synthesis it might become a whole of "comprehension." Whether he viewed it during the age of conquest, under varying aspects, or in its ideal future completion, after the final crisis, the kingdom was his chief concern. When he emphasized individual needs and responsibilities, his chief thought was the perfection of the kingdom. When he taught the Christian ideal of the family, he illustrated the relations and duties in the kingdom. When he organized his church, he made it a means or an instrument for the completion of the kingdom.

The ideas of the kingdom It was the natural course of the wise teacher that Jesus started with the idea of the kingdom in his effort to reveal the fuller meaning of God's rule, his realm of interest and action, the relations of men to each other and to the divine, and his purpose of establishing a

social order in which his cosmopolitan mind should be realized in the lives of men. The idea of a kingdom of God over which Jehovah himself presided as king was prominent in the teaching of the Old Testament, and though the early Hebrews and later Jewish nation gave to it only a visible interpretation, it served as the best background in the experience of the age in the development of his ideal of deeper spiritual significance. Former development in its meaning and current variations in the interpretation of the expression indicated a dawning preparation for the fuller meaning which Jesus came to reveal. It was an apt expression to represent the whole in its various aspects in the mind of Christ,—an external and an internal phase, a present and a future age, and a growing, developing stage and a perfected organic whole to be realized in the world to come.

Jesus does not
define it but
analyzes and
synthesizes
sense

Jesus left no formal definition of the kingdom but from the beginning to the close of his work, by analysis and synthesis, in private and in public, he constantly exercised his illustrative skill in numerous ways to clarify this central theme toward which all subordinate ideas pointed. It was the subject of parable, sermon, commission, prayer, warning, criticism, encouragement, and action. The mere mention of the "kingdom" was sufficient to make it the point of departure in consciousness, but it was the Jewish conception, which it was the purpose of Jesus to correct by introducing its constituent elements and "othering" the characteristics of these.

Announcement
of its coming

In keeping with the preaching of God's messenger who came to prepare the way, after

he had been delivered up, "Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe in the gospel" (Mark 1:14, 15). The kingdom of God was at hand because Jesus had come. This was the Gospel of Jesus Christ, the kingdom of God, which was at hand, and on account of which, and in harmony with which men were invited to correct their lives, thereby entering the kingdom. It was the new kingdom, the undressed or new cloth as compared with the old garment of Judaism, or it was the new wine, which must be put into new wine-skins (Mark 2:21, 22). It was new in that power was given into the hands of the Son, that through his good offices, the nature and power of the Father might be brought nigher to men—making it possible for them to enter the spirit of his realm, come under his rule, and enjoy the beneficent results of obedience. This gospel revealed that character of God which to them was new and which must be the point of departure for the fuller qualification of men for admission to citizenship into the kingdom.

Conditions for membership Jesus declared to Nicodemus, a ruler of the Jews, who came to him for more light on the kingdom, that men could enter on no other terms than spiritual preparation from above. He said, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." And again, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." (John (3:2-6). They must see or comprehend its fuller significance, must be touched with

its beauty, and moved to enter its realm and come under its rule. These are the conditions on which men enter and become members of the kingdom. The new birth is a quickening of the Spiritual life, the touch of the divine, which prepares for right thinking, feeling and willing. There are the intellectual, emotional, and volitional conditions for harmonizing the human with the divine elements of the kingdom.

Intellectual
birth

The Jews believed that the kingdom of God would be national, external, and material; that it would come suddenly to God's people at some divinely appointed time in the future; and that it would be something, wholly of divine origin, which man would have no part in bringing to pass. Jesus contradicted this popular notion, and asserted as essential that mental attitude of man toward God which makes him an active element in the perfection of the kingdom. The first requisite is correction of the thought of those who would become members of the kingdom to harmonize with the Christian conception, which Jesus characterized as progressive, inner, and spiritual (Luke 17:20, 21). Jesus argues that the methods of men in building a kingdom must be sacrificed and that no violence must be done his methods of co-operation and service (Luke 16:16). G. Campbell Morgan said: "His methods for the establishment of his kingdom are as alien to the philosophies of the hour, as they were to the intellectual apprehension of John the Baptist; but he will establish his kingdom by his own method, which is the only method. Therefore a man must be prepared to do violence to all his own wit and wisdom and cleverness, and be assured that the method

of preaching the Gospel to the poor, and healing the sick, and opening blind eyes, and refusing to gather an army, and failing to call together a parliament, are the real methods of the kingdom;—individual preaching of a truth, the perpetual, quiet, and personal propaganda from man to man, the creation of the new social order by the regeneration of the individuals that make up the social order.” This regenerated intellect is one of the new characteristics which Jesus would have the Jew bring back to the new kingdom when he returns by synthesis with the element of human personality.

Emotional correction Surrendering one's selfish methods for the methods of the King, being quickened by the intellectual life of the kingdom, is only the first condition imposed for membership in the kingdom. The emotional nature must meet the condition of the pure heart of the kingdom (Matt. 5:8). There must be regeneration of the sensibilities which are habituated to the old intellectual methods. The malevolent affections must give place to benevolent feelings (Matt. 5:43-45). One must be converted from selfish emotions and become as a little child if he would enter the kingdom of heaven (Matt. 18:3). What a contrast between the new kingdom, whose members are to be the poor in spirit (Matt. 5:3) and the Jewish conception which was the point of departure of the Master.

Volitional correction The third condition for membership in the kingdom is correction of the will or the volitional life of the individual who would enter. Ruskin said, “If a man has not such control of his feelings as to make his feelings control his will, then he is but half educated.” The will of the individual must be sub-

missive to the will of the King, that the activities of the kingdom on earth may be consistent with the doings of God's will in heaven (Matt. 6:10). The inherited and developed tendencies and habits of the soul, which cause one to stumble in his service to God and man, which disturb the action of the law of reciprocal love and mutual serviceableness in the kingdom are to be inhibited by the individual and the new volitional life is to be cultivated and strengthened for conflict and victory by the new method. (Mark 9:47). Jesus thus characterizes the human elements of the kingdom by describing the conditions for admission, and, at the same time, reveals the Father's great heart of love; then follows the vision of a reconciled humanity and divinity in a kingdom of heaven, a kingdom of unity and rest.

Universality of
the call of the
kingdom

The question, who may qualify for membership in the kingdom, naturally arises here.

If salvation is from the Jews (John 4:22), and, if Jesus was not sent but unto the lost sheep of the house of Israel (Matt. 15:24), then who but Jews can qualify for citizenship in the new spiritual kingdom and worship the Father in spirit and in truth (John 4:23)? Jesus came unto his own and gave the right to as many as received him to become the children of God (John 1:11,12), but those who refused, even his own, to meet the spiritual conditions for membership were cast forth and the kingdom given to other peoples who would yield the heavenly fruits (Matt. 21:43). He sounded the universal note of the spiritual kingdom, when he declared that he had other sheep not of the fold of Israel whom he must bring into the kingdom (John 10:16). And again, when he said that

many shall come from other nations and sit down in the kingdom of heaven (Matt. 8:11). He taught that those who eat bread in the kingdom are those who recognize their need—the poor, the maimed and blind and halt—and that place in the kingdom is not conditioned by national inheritance, social rank, or the advantage of wealth but by the spirit of humility and universal brotherhood (Luke 14:15-24). By this analysis, Jesus synthesizes a spiritual kingdom which not only consists of regenerated individuals but which in its ideal includes all men everywhere who form an ideal society under the rule of love.

Progress of the kingdom The new kingdom as it now is seen is complete only in the fact that in its aim it includes all men with the possibility of ultimate perfection by development into the divine ideal. The ideal is to be reached by a long process of education and conflict. The primary institutions within the kingdom which are to be used as instruments for the accomplishment of this end are the family and the church.

The Christian family The Christian family may be considered both as a cause and an effect. It is an effect of ancient society, or it is a corrected form of the social unit in the Jewish conception of the kingdom of God. It is also a cause of modern society in its approach to the Christian ideal of the spiritual kingdom. Peabody said: "Social progress proceeds, not through relations of isolated atoms, but through the multiplication of organized cells; not through association of individuals, but through the perpetuation of families." This statement suggests a main point of difference in the teachings of Jesus and the notion of the Jews in reference to the family. The Jews

regarded marriage and the family as of human origin and for the good of the individual and which for selfish reasons could be destroyed (Matt. 19:7). Jesus taught that the family is of divine origin (Matt 19:4-6) for the good of the kingdom or society and that the family tie should be broken for no selfish reason or for no reason whatever, except for fornication (Matt. 19:9).

The Christian family is the basis of the Christian religion. as the Hebrew family is the basis of the Jewish religion. As the law of mutual love is the foundation of the Christian religion so the ideal family is the creation of reciprocal affection which unites two in one flesh (Matt. 19:5). The divine union is expression of the social nature of the two and marriage is evidence of the complementary nature of the sexes which united constitute the primary unit of the kingdom. Taylor said: "Nothing human is so identified with all that that is divine as is the family." It is the personal self-surrender of each to the other which makes sacrifices and joys mutual and rediscovers the higher self in the social group.

The Christian religion and the kingdom of God is reinforced by birth and regeneration in the Christian family and kingdom. The first birth conditions regeneration. The questions of inheritance, environment, and Christian nurture are determined largely by the character of the family. The Christian family is an instrument for the perfection of the spiritual kingdom by purification and extension through education and confederation. It is the "nucleus of the kingdom" and a primary factor in the union and regeneration of the race.

The Christian
church

Jesus further interprets the spiritual kingdom by analysis of his church in its function and relation to the kingdom. The point of departure here as in reference to other elements is the current conception of the kingdom of God as it was interpreted from the Old Testament and the relation of the Hebrews to it in the divine economy. He teaches that the kingdom in its ideal is a regenerated society, world-wide, and that the function of his church is as comprehensive as his cosmic vision of the kingdom, that it must assume the responsibility of the Christianization of the world (Matt. 21:43; Acts 1:6-8).

That Jesus related the church to the kingdom as means for the accomplishment of end sought is made clear in three characteristic statements: "upon this rock I will build my church;" "the gates of hades shall not prevail against it;" and "I will give unto thee the keys of the kingdom" (Matt. 16:18, 19). The church was to be his building, fashioned after his ideal of spiritual architecture, serviceableness, and conquest. It was to be so securely established, given such power and longevity that death or the opposing powers of the unseen world could not overcome it. This endowment of wisdom, purity, and power, and the right of administration or stewardship are to be the keys; and in the conflict, on the one hand, between outgrown forms of Judaism and the world and, on the other, Christianity, the Church is to be the victor. This is the vision of Christ's church conquering the world and the perfection of the kingdom.

The mission of the church is to make peace with the world on condition of its surrender to Christ and obedience

to the laws of the kingdom. It is to accomplish this end by providing the ideal of what the kingdom is and should do, by initiating practical movements for the realization of this ideal, and by the application of the motive power of the kingdom in self-sacrificing service, consistent with its social ideal for the present age. It is to be a ministry of mercy to the physical, intellectual, moral, and spiritual necessities of the individual and of society. Coe said: "The kingdom is the actual reality of life however much we choose other fancied goods, however much we violate the laws of our being. The kingdom is present as well as future, visible as well as invisible. It has begun to secure control of the world's resources, and it will never rest until its control is universal." The church fulfills its mission to the extent that its language is the language of the kingdom in this present world, and the language of the kingdom is the language of life.

In his analysis of the kingdom, he left no doubt as to its progressive nature, neither in reference to the individual nor society (Mark 4:28), intensively nor extensively (Matt. 13:31,33). He emphasized the present age of conflict (Matt. 6:10), the final crisis (Matt. 16:27), and the golden age of the future (John 6:47). The wide difference between his point of departure, the kingdom under the old economy, and the completion of his cosmic vision, the New Jerusalem conception of the kingdom represents the progress by intension and extension to be fully realized under the influence of the fuller revelation of his life and teachings. The former is the whole of apprehension; the latter, the whole of comprehension. This is the language of his analytic-synthetic method.

CHAPTER VII

The Inductive-Deductive Method

Meaning of
subject induction

The inductive method of teaching proceeds by giving attention first to particular facts and then from this data to the idea of the general principles which are inferred. In other words, induction goes from a number of particulars to the generalizations which result from a comparison of the particular data. For instance, if one would reach an inductive conclusion that "the wages of sin is death," he would do so by appealing to personal experience or to observation of its effects on individuals in a number of instances. This would lead naturally to the general principle in reference to society or the race of mankind.

Deduction

Deduction begins where induction leaves off, leading from the generalizations to new particulars, or to the application of general principles or laws to new data. For instance, one may assert that "the gift of God is eternal life," and proceed to prove it by reference to the effect in the experience and practice of a sufficient number of individuals who have accepted Jesus Christ as their Savior. In this way the cause of the quality of eternal life may be discovered and the life-principle established.

Complete
method

The uninformed, whether children or grown-ups, enter society, religion, nature, or history in the same way; that is, by observation, experience,

comparison, generalization, and finally, but often necessarily much later, by the practical application of the general principles inferred.

The natural movement of the mind is from the particular to the general, but logical thinking does not stop short of the application of the general principles to new data. Therefore the psychological method of teaching, as well as the natural method of thinking, includes both induction and deduction, and in the order indicated by the subject. This order, however, is sometimes reversed in teaching mature students, beginning with general principles, laws, or rules and proceeding immediately to the application of them to new data. And frequently, for good reason, the logical step is delayed or left to the student's power of inference.

Notwithstanding these variations in the practice of some skilful teachers, induction and deduction are correlative teaching acts, and when employed in the order indicated by the subject of this chapter, the method may be said to be inductive-deductive.

Method of Jesus Jesus emphasized the purely inductive method, giving most attention to particular facts without drawing the inferences or stating the general principles of which the particular data was the foundation. He dwelt much by word and act on this preparatory step in the thought of his young students to prepare them to reach rational conclusions and ultimately establish them in the truth. His first effort was to lead to individual experience, which would be a continual application of the laws and life-principles to be taught. His laws and principles were so true to the needs of the normal individual

and a regenerate society that the facts of individual experience were the best argument for the establishment of his general truths.

But this nucleus of personal experience which he created did not stand alone as evidence of the truth; for observation brought continually to their attention the contrast of experience and practice of those opposed to the truth with their own; and his own life was in perfect harmony with the principles which he otherwise taught and recommended to others. He really anticipated the modern method of "the concrete before the abstract," of "the particular before the general," or of the data before the rule. These facts are so prominent in the Gospel that exposition is unnecessary.

He also taught to a limited extent by the deductive method, commencing with general principles of character and laws of life in his kingdom and seeking to establish them in the experience of individuals by securing obedience and the resultant personal development in harmony with them. Here lies the foundation principle of salvation by faith. Saving faith accepts the truth without evidence other than its declaration by authority and proceeds to verify it by experience, observation, and experimentation.

His method brought particular facts and general principles in such close relation that his method is truly inductive-deductive. Particular facts and more general principles in the teaching of our Lord, all pointed to the reality of his supreme law of love to God and love to men. Every personal touch of the great Master—every act of mediation, every promise of his word, every blessing of his grace; every word of comfort, every command of

healing, cleansing, or resurrecting; every condemnation, or commendation—all pointed to the sufficiency of the law of love. Every personal effect produced in his followers—every stimulation of compassion, every tender thought encouraged, every helpful word prompted, and every brotherly deed directed—all were a suitable background on which to develop the perfect law of love.

His life was so controlled by the one great principle of righteousness that his every thought on every subject, every bit of particular information, every occasional maxim, or unstudied proverb—all like minor stars in a constellation of heavenly glory gathered in perfect unity about the center of attraction in the law of his kingdom.

He, himself, was the best data for the establishment of the general principles which he came to illumine. But the effect of his teaching on the lives of others is the surest deductive evidence of faithfulness to his ideal of the more abundant life. The fruit those bear under the influence of his teaching is the product of a healthy tree which continues its yield of data in proof of his eternal life principles. The happiness they realize in this right relation of service is the strongest experimental application of the same principles. And the new society, working toward completion by extension and purification, under the spell of the divine stimulation, is the final test of his unwritten logic of the unity of the higher life, at the heart of which is a loving Father.

All comprehended in the law of love

Whether Jesus taught by inductive or deductive processes, whether he wrought with particular facts or general principles, with principles of personal character or the relations of human

and divine personalities, whether he sought to discover truth by induction or to establish it by deduction—all was comprehended in the love of the Father as the law of life. Only in its right relation to this principle can any fact or subordinate principle which he taught be interpreted. The beatitudes are striking illustrations of deductive procedure, and the four principles of ideal human character and the four of right relations of human personalities presuppose the one great law and unity of the inner life, apart from which consistency disappears from all, and in the light of which every note rings clear, in perfect unison.

The beati-
tudes—"Poor
in spirit"

That personal characteristic, "the poor in spirit," must have behind it the law of love or it finds no meaning in real life to support it.

The Pharisee could find no application of this principle in his environment or experience. It must be supported in experience by the passion of fatherhood and brotherhood. It is characteristic of and can be understood only by the individual who has a deep sense of his dependence upon God and who does not underestimate his own exalted position which the dependence implies. It characterizes the individual as also recognizing his right relation to his fellows. Dr. King says, "Ethically characterized, 'the poor in spirit' are the humble, the teachable, the open-minded, and include as well the trustful." Again, he says, "They are to be contrasted with those who are filled with pride, conceit, self-satisfaction, and self-will." The quality is that largely suggested by the English term, modesty. This word comes from the Latin, *modus*, a measure. So it is the measuring faculty, which enables one to rightly estimate himself. It prevents him from

thinking more highly of himself than he ought to think. But it does not suggest the quality of diffidence. He is not distrustful of his powers, but recognizes the source of his strength and the equal right of his fellows. The deductive method of thinking would lead his hearers from this principle to the application of it in his life and in his faithful followers in contrast with his opposers.

The mourner

They who mourn must have some ideal of love by whom to measure their own weakness before real penitence can become an experience and result in ideal development and genuine happiness. It is a quality characteristic of individuals who measure values not by the material and temporal but by the spiritual and eternal, and are penitent because of the disparity of their own nature with the object of their ideal who is perfect in love eternal. In this condition of mind and heart they seek to discard in themselves whatever is unlike their ideal and encourage whatever is in harmony with him. With this conscious effort to please the eternal there comes the evidence of the principle, "Blessed are they that mourn: for they shall be comforted."

The meek

"Blessed are the meek: for they shall inherit the earth." This has reference to the power of self-control which enables one to keep himself at his best in the presence of opposition. It implies recognition of one's own infirmities which qualifies him to bear with the weaknesses of others, enabling him to approach more and more the poise and strength of the ideal character, whom he loves, the richest inheritance possible to mortals in this present age. There is no real joy in the pursuit or possession of what one dares not love.

The inheritance of the meek which blesses its possessor is the best that love can give.

The hungry and thirsty after righteousness "Blessed are they that hunger and thirst after righteousness: for they shall be filled"

is the climax of the four principles which Jesus says describe the personality fit for the kingdom of heaven. No great soul becomes so without a high ideal, noble ambition, and persistent effort for the realization of the best for himself which he loves in others.

Social characteristics Having studied briefly the principles of individual fitness for membership in the kingdom of heaven and the relation of these to the supreme law of love to God, suggested in Christ's deductive lessons in the sermon on the mount, we will glance at the four principles stated of human character in its relation to other human personalities and the relation of these principles to the companion law of love to one's neighbors.

Sympathy "Blessed are the merciful: for they shall obtain mercy" teaches the lesson of the psychological necessity of human sympathy. As a general principle it requires application in personal experience and observation, but it is evident that it is comprehended in the primary law of the kingdom and that the realization of it is made possible only by the personal qualities which he placed before it and which prepare for it. The consciousness of this need which leads the individual to inquire after God and to love him as a Father leads him to sympathize with his fellows and love them as brothers. It is the principle of ability to consciously live the experiences of another and thereby to recognize his need and to be impelled to relieve him by supplying this need.

It is the principle which unites God and man in Christ Jesus who was "touched with the feeling of our infirmities." To live this experience, in unity with the divine and the human, is to receive the same as it gives.

Purity of heart "Blessed are the pure in heart: for they shall

see God" is the climax of the general principles of the passive qualities of fitness of human personality in relation to God and to other human personalities for membership in the kingdom. The other qualities stated, individual and social, leading up to this declaration are comprehended in the experience of personal and social heart purity here suggested. The seat of heart purity is sensibility, or the power to feel or experience benevolent affection. It suggests first a right attitude toward the divine, and then toward the human which naturally follows. It is having the law of God in the heart and the heart in the law. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Purity of heart means undivided, unalloyed affection, with a heart emptied of the worldly and filled with the heavenly. It is the quality which enables the individual to see God in every brother and to reverence him in the unity of his triune being only as one can who is consciously at unity with God in Christ Jesus. Thus purity of heart begins with God and ends with him, ever blessed.

**The peace-
makers**

"Blessed are the peacemakers: for they shall be called sons of God." The quality of character suggested by this principle is both passive and active, individual and social. It is the strength of

unity with God, collected and put in action. Obedience to God's law which springs out of love to him stays the mind on him and gives the passive experience of perfect peace which keeps the heart and mind active in promoting this blessing among men through Christ Jesus. The mission of Jesus Christ, the Son of God, in the world, is to bring about the peace of reconciliation between God and man, peace of individual conscience, and the peace of love and unity among all men; therefore, the peacemakers, or persons who unite with him in this work of promoting peace among men are also called sons of God. They follow after the things which make for good days, joy in the Holy Ghost, quietness and assurance forever, under the rule of the "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," in opposition to the mischief-makers, who stir up strife, malice, envy, hatred, anger, and war, in the hemisphere of darkness, clouds and tempest, under the government of the evil one.

The persecuted
for righteousness'
ness' sake

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." This principle is the climax of the active qualities of the social fitness of an individual for the kingdom of heaven, comprehending all the active social qualities placed before it, and growing out of the passive and personal qualities described. Purity of heart or sensibility influences the will to serve and suffer, the highest expression of internal righteousness. They believe and love, therefore, they serve and suffer, and even rejoice that they are partakers of Christ's sufferings (I Peter 4: 12). They do not, however, invite persecution. Justin Martyr interpreted the spirit of

willingness to suffer persecution, if need be, for serving humanity by defending the truth, when he said: "It is in our power at any time to escape your torments, by denying the faith; but we scorn to purchase life by a lie; for our souls are winged with a desire of life eternal, and of immediate conversation with God." It is the quality of heroism which prepares one to suffer the lonely life of the leader, to endure the criticism of the reformer, to die for obedience to the vision of the seer. This is the real test of right to the title of greatness in the kingdom.

Laws of love
and other say-
ings

The application of these subordinate principles of human character and human happiness in personal experience and in the experience of regenerated society or the new social organism furnishes particular facts from which may be inferred the two commandments on which Christ said the whole law hangeth, and the prophets (Matt. 22:35-40): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." And the interpretation of these principles and laws of the spiritual kingdom is essential to a right understanding of many of the sayings of Jesus which may be considered subordinate laws of the kingdom. All must be interpreted in harmony with these laws of love which have their foundation in the needs of human personality for normal development and happiness of the individual and of society.

A paradox

The paradox, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it," can be understood and the truth of it experienced only as one

thinks, feels, and does in terms of the beautiful life of Christ—loving and serving, sacrificing and suffering, receiving by giving, living by dying. We can understand his life only as we view him in his relation both to God and man, discover his motives in relation to man's needs, and the supreme law of life which underlies his thoughts, words, and actions. Then we must discover the relation which we sustain to him and to each other in the plan of God for the accomplishment of his purpose of salvation. We save our lives only as we fill our place in the unity of divine and human personality and reciprocal service in obedience to the laws of the kingdom of God. The fullest expression of God's love for man and of his desire to give him life eternal is the gift of his son, the only begotten, to perfect the plan of reconciliation and union. The mutual love of Jesus with the Father for humanity finds expression in his willingness to suffer the death penalty to reprieve sinful creatures and his faithfulness to the Father in rendering this service to humanity. This is love's gift of life for life. Jesus interprets man's relation and part in this giving of life for life and the unity of all in the service which saves when he prayed: "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." Thus it appears that man must be sanctified and given to a life of service for others, if he would save his

life as a member of the body of Christ, and live with Christ in God.

Receiving conditioned by giving

The saying of Jesus, "with what measure ye mete it shall be measured unto you," can be interpreted only by a right understanding of mutual relation and reciprocal service in the spiritual kingdom resulting from the unity of life and the experiences of love. Seen in this light, it becomes evident that the individual serves himself best when he gives most, and that he receives least from other personalities when he withholds most from them. In the spiritual kingdom of ideal relations effect is equal in kind and quantity to cause.

Law of habit and inhibition

The saying of Jesus, "he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath," is the law of effect by use or disuse, the reasonableness of which must also be seen in the relations of mutual and reciprocal love and service. The powers for right action which God gives the individual may become habitual and strong by repetition of use, and increasing capacity to love and serve, with decreasing conscious effort, constantly result because of the direct and reflex benefits of action and reaction. On the other hand, selfish inactivity reduces the strength of God-given tendencies, and the power for right activity is gradually lost. Love must be exercised or it will die. It must be reinforced by the relics of service or inhibited by malevolent passion.

A law of sacrifice

The saying, "if thine eye cause thee to stumble, cast it out," suggests the right spirit of sacrifice. It also must be interpreted in harmony with the supreme law of love and unselfish service, which gives

up selfish interests or lesser goods that the highest good or mutual serviceableness may be realized. The eyes are organs through which one gets primary ideas, and when normal, both eyes work in unison to produce a distinct and single image, but when diseased, vision is sometimes blurred and double. In some instances, under such diseased conditions, vision is clearer and truer to life with one eye closed or removed. And one's ability to see objects in their right position and relations depends much upon habit. So the intellectual eye of the soul is the avenue through which it gets the light of life. Instinct may give primary tendencies both good and bad, but when the soul is normal there are no conflicting conceptions and spiritual realities are seen in their right relations with the formation and continuation of right habits. However, when the soul is morally diseased there is the conflicting judgment between the lesser and greater good and it is better that the selfish interests be sacrificed so that the fruits of love may be produced.

Self-sacrifice The saying, "If any man would come after me, let him deny himself, and take up his cross, and follow me," is the law of self-sacrifice, which is essential to the highest self-realization, and which is the fullest expression of the experience of love to God and love to man. "Faith works by love," and "love seeketh not her own." Faith in Jesus is man's understanding outlook upon God which accepts his will as the highest good and which sacrifices all selfish interests for the interests of his kingdom. Love is not only a subjective experience as a result of faith but it is also objective, making sacrifices to serve the persons loved. To see God

through Jesus is to love him, and to follow Jesus is to sacrifice self in service to those for whom he died. It is willingness to deny one's self the lesser goods that others may enjoy the greater blessing. One who loves is not content to live in luxury while others lack necessities.

General con-
clusions

In this brief discussion it is readily apparent how Jesus related particular facts or individual experiences and general principles and laws of his kingdom and how all are related to the supreme law of love in his thought and teaching. It is seen that he makes large use of the inductive-deductive method, going from the particular to the general and on from the general to the logical evidence of new personal experiences.

CHAPTER VIII

The Method of Suggestion

Meaning

Suggestion signifies the presentation of an idea by indirect means through the association of ideas or the action of one idea upon another. Its foundation is psychological, and its subjective and objective application is universal in life-relations—in nature, in science, and in art. The world of nature is full of suggestion from the Creator to the intelligent creature. Science suggests the world of nescience or that which must be accepted by faith. Karl Pearson said: "Science may be described as a classified index to the successive pages of sense impression, which enables us readily to find what we want, but it in no wise accounts for the peculiar contents of that strange book of life." The product of art is but a suggestion of something back of it and above it which man has attempted to put in it. Giddings said: "All arts, we must remember, are phases of the social mind. We are so much in the habit of thinking of them in terms of art products that we forget that the arts themselves are groups of ideas and acquisitions of skill that exist only in the minds, muscles, and nerves of living men." And Sherman said: "The first element in the Gothic mode of art is, therefore, 'to know what to leave in the inkstand'; it is the ability to produce the most effects by the fewest means. . . . The other important element of the Gothic mode is the power to make the little include

potentially the much. . . . It does not consist in producing impressions or experiences by direct comparison or deduction, but contrariwise, inductively, or through inference."

One may teach by this method, either consciously or unconsciously. The lesson taught may be a characteristic of personality, interpreted by inference from some apparent effect which has been unconsciously produced. This includes all those activities which spring naturally and automatically from the inner life and find expression through the physical self; or the effect may suggest a cause more remote than the personality directly producing it which must be accepted by faith. And it may be a lesson, subjective or objective, from an effect consciously produced by the employment of the forms of expression, natural or artificial.

Wide applica-
tion in life and
teaching of
Jesus

That this principle had a wide application in the life and teaching of Jesus, it is our purpose to briefly discuss. However, it was a narrow influence in his life in the sense that, whether conscious or unconscious, it was effective only for the development of the religious and moral—the good, the beautiful, and the true. It was complete intensively and extensively in his realm. His life was without sin. In action, personality, and attitude toward God and man he was in perfect harmony with the ideal character to be inferred by these involuntary "hints" or "effects." He was so true to the divine ideal and the normal human nature that the suggestion of his life was destined to be a developing influence in all succeeding generations. His miracles, for instance, which are explained by suggestion,

are verified and strengthened by time and experience. His personality becomes more transparent with age and the cause is interpreted in a clearer light. And his attitude toward God and men was so true to the ideal of his social mind that the nearer the approach to the realization of the perfected social ideal, the better its meaning is understood.

Suggestion of
beneficent
action

The forty miracles of Jesus narrated in the gospels infer the strength and beneficence of his character, his passionate desire to serve and save men as the chief lesson to be taught by them. His nature miracles argue his divinity but his primary purpose was not to prove his divine authority over nature by signs (Matt. 12:38, 39), but it seems reasonably certain that they were, in their deeper significance to infer his power over the spiritual nature of men and his desire to reveal this power for their good by the physical effects which he wrought; for they were performed for those in need, and, therefore, for those who could be easily impressed—the sick, the blind, the deaf, the dumb, the hungry, the fearful, and the distressed for numerous other natural causes. There is also difference of opinion as to the method of producing these effects of healing. Some scholars argue that it was a divine act of supernatural healing, while others maintain, in the light of modern psychology, that these effects which were to suggest the deeper spiritual truth were effected by mental suggestion, in harmony with the psychological principles that mind has power over matter and that the stronger mind has power to influence the weaker mind. However this may have been, it is certain that these principles are being applied

in modern times by physicians to produce healing effects on the body, by hypnotists to produce the effects of post-hypnotic suggestion, and by teachers to produce mental, moral, and physical effects. All other classes of the miracles of Jesus, whatever his method of producing them, were methods of suggestion, making possible his miracles of spiritual healing, of regeneration.

Classes of his miracles Kent says: "The gospels attribute to Jesus four distinct types of miracles: (1) those of moral and spiritual healing; (2) of mental healing; (3) of physical healing, and (4) those illustrating his power over natural forces."

Nature Miracle Study "And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4: 37-39).

The incidents narrated here are the suggestions or effects which we wish to study. Jesus was asleep in the stern of the boat, but when appealed to for help, he arose, rebuked the wind, and said, Peace be still, and the wind ceased and there was a great calm. They must have inferred from his action that their teacher cared for them; and how much they must have reciprocated the love which answered the cry of their need—mental and physical. There was an unusual mental storm raging in their minds, in view of physical danger, which quieted by the obedience of the wind and the calm of the waves. In this state of

gratitude and strengthened confidence, at this opportune moment of suggestibility, he would lead them to recognize, by faith, the deeper inference of his power to supply their spiritual needs, banish their spiritual foes, and give them courage to serve likewise.

Miracle of physical healing study "And they came, bringing unto him a man sick of the palsy, borne of four. . . . And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. . . . But that ye may know that the Son of man hath authority on earth to forgive sins, . . . I say unto thee, arise, take up thy bed, and go unto thy house. And hé arose, and straightway took up his bed, and went forth before them all" (Mark 2:3, 5, 10, 11, 12). Because of their faith he forgave the sick man's sins. Healing the body first as a point of contact and departure to suggest the higher spiritual good was not in this instance necessary because of their existing faith. But when certain scribes, sitting near, in their hearts, criticised him for claiming authority to forgive sins, he healed the sick man's body also. He asserted that his purpose in doing this was to prove to his opposers his right on earth to forgive sins. The suggestion of the visible effect was effective; for they glorified God. This miracle is further evidence of his love and compassion for men, and of his cosmopolitan mind—of his desire to do the greatest good to the greatest number, regardless of their attitude toward him.

Miracle of mind healing study "And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit. . . . I spake to thy disciples that they should cast it out; but they were not able. . . . If

thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief . . . he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more in to him. And having cried out, and torn him much, he came out: . . . Jesus took him by the hand, and raised him up; and he arose" (Mark 9:17-27). The disciples had failed in their efforts to heal this child. A battle for the kingdom was well-nigh lost when Jesus from the Mount of Transfiguration appeared on the scene below and turned defeat into victory. The basis of the child's disorder was physical, but epilepsy had induced lunacy or insanity and led to loss of speech and hearing. The father was much distressed by the condition of his child, and, though doubtful, had a lingering hope that Jesus would have compassion and could help them. The first effort of Jesus was to strengthen the faith of the father by suggestion ("If thou canst!") and direct assertion ("All things are possible to him that believeth"). He then exercised his power of healing on the child which was the primary suggestion. The nearest lesson was the compassionate character of Jesus and his power to heal the mind and body. The deeper spiritual lesson taught was that suggested by the nature of the disease which Jesus had healed. It was inferred that Jesus is able to open the understanding of sinners, though spiritual maniacs and mutes, to the voices of God and to prepare

their tongues to speak his praise, if they will act on living faith, and that the faithful, in turn, can help others to the greatest blessing.

Spiritual
miracles

Spiritual healing is no less a miracle than the other types considered, but the gospel narrators did not emphasize the wonderful changes wrought in the lives of individuals by Jesus, and which are still being wrought by him and the influences which he set in motion. The reasons for giving more attention to the miraculous in other realms of his benevolent activity seem clear. Action in the spiritual realm is the deeper truth, which his miracles in lower realms were meant to teach by suggestion, the meanings of which could be fully interpreted only by time and experience. The miracles which appealed to the senses objectified the more abstract and unseen, but it was for future generations to develop the fuller significance and interpret the method of the spiritual change. The changes which Jesus Christ is producing in the moral and spiritual natures of men, after two thousand years of development, are still the greatest miracle of the age, but research in other realms is beginning to show how true it is to the real life of the individual and of society. One thing is certain—it is the superlative blessing bestowed upon the human by the divine. How God can make men like his Son must wait for another age for its complete explanation.

Suggestion of
life in person-
ality

The power of personality is largely due to the psychological laws of suggestion and suggestibility. The individual is influenced by his material and spiritual environment. Not to react to one's environment, he must consciously resist its action.

A pleasing environment is reacted to unconsciously. To react to personality is to imitate it. We may be pleased with personality and not be able to explain the reason why. It may require time and experience to analyze the personality which we unconsciously become like. Our fullest interpretation and appreciation of it may wait for the clear light of experience to shine upon it and clarify it, which will enable us to see beyond it and recognize that which it reflects. We may read a beautiful poem and love more than before, and yet not be able to characterize its author, until, by experience, we learn to relate effects and causes. Great authors live more truly after they are dead than while they lived. In the presence of strong, lovable personality, we love and act without knowing the cause or asking why. Our love and action become more intelligent as time clarifies the meaning of the emotional content. Because of the laws of suggestion and suggestibility, Jesus by his life of beautiful personality, is more truly alive now in the experiences of men than nineteen hundred years ago.

Suggestion of
life in attitude

That God created man to be a companion for himself is evidence of the social nature of both God and man. The same truth, together with the fact that Jesus is the Son of God, is also evidence that Christianity is a social religion. The true religion, coming from God, must be in harmony with the divine nature, the life of Christ, and with man's normal nature and needs for natural development and harmonious living. The attitude of an individual toward other personalities and toward society has an intentional and an unconscious aspect. It may be true or false to the social nature of

the divine and normal human personality. The suggestion of the active and passive phases may be in harmony and strengthen the general impression or inconsistent and weaken it. These facts apply to Jesus the same as to other personalities. That Jesus thought and felt in terms of others' needs is suggested by the principles of Christianity, by his life of action and personality and by his active and passive feelings revealed by suggestion in his attitude toward God and man. His attitude toward humanity is the strongest suggestion of the nature of his social and religious feelings. The interpretation of this realm of his experience was the most difficult because it was the farthest from the selfish ideals of the people. Nineteen hundred years of unfolding experience in the life of his imitators is only beginning to reveal the beauty of his ideal of the complete unity of all personality in his kingdom. He lived so far in advance of his time that his most devoted followers could not understand his expression of tender emotion for his enemies. His ardent social prayers, his sympathetic tears, his intense agony, and his death were far beyond their comprehension. The world has been slow to recognize that they who love most live best and that men must save their life by losing it—by giving it in service for others. Beauties, unseen, are yet to be revealed by processes of development, and appreciated by a redeemed society.

Suggestion of
artificial
language

He not only suggested the nature of his character and the principles of his religion by the natural language of his harmonious life but also by the artificial language which he adapted. All language is at best only a suggestion, but it is employed

to state both directly and indirectly what one wishes to teach. The indirect method in the use of artificial language is the method of suggestion. It is the method of all literary artists whose productions are largely a series of effects or hints designed to teach by inference their causes. Skinner classifies literary effects as those of incident, mood, and character. This classification is comprehensive and is clearly illustrated in the oral teaching of Jesus. The parable of the seed growing secretly illustrates effects of incident. The seed is cast upon the earth, the seed springs up and grows, and the earth bears fruit (Mark 4:26-29). These facts are natural effects or incidents back of which there are certain natural causes which produce them. There is a motive for sowing seed, and there is a cause for the growing of seed and the bearing of fruit. These are the causes which are the basis of the spiritual application of the parable in the kingdom. The effects stated in the parable of the rich man and Lazarus are in part effects of mood (Luke 16:19-31). And his lament over Jerusalem is an effect of character (Matt. 23:37).

Figures of
speech

All the figures of speech used by Jesus are suggestive teaching. The parable is the figure most frequently employed by him to suggest spiritual truth. An example of this may be seen in his statement, "They that are whole have no need of a physician, but they that are sick" (Mark 2:17). The suggestion here is that the sinner is abnormal and needs the divine physician. His use of the proverb is illustrated by the statement that, "if the blind guide the blind, both shall fall into the pit" (Matt. 15:14). The inference of this is

that sinners are blind and that they can be guided in the way of safety only by those who have the light of life. His statement that, "he that humbleth himself shall be exalted" (Luke 14:11) is an example of this method by use of the paradox, which suggests the higher interpretation of words that is not commonly accepted as true, but which in the spiritual sense is true. The allegory or prolonged metaphor, which identifies the symbol with that which is suggested is illustrated by Jesus in the statement, "I am the resurrection and the life" (John 11:25), or rather by the narrative connected, and including this metaphor. There are many striking parallels suggested here between Jesus and resurrection, and between Jesus and life.

Suggestion of words

Many words have an emotional content, as well as the idea-content, which may suggest a present, past, or future emotional experience in the teacher or the student. The use of such words is demonstrated in the teaching of Jesus. Study, for instance, the words, "Father's," "house," and "mansions," in his saying, "In my Father's house are many mansions" (John 14:2). What more comforting words could Jesus have used on the eve of leaving his disciples, or to suggest the nature of his own emotional experiences? These infer that his deepest emotional experiences have been in the past, are now, and shall be in the future in his relation to the earthly and heavenly home; and they are the means of recalling to his disciples memories of their tender home-life experiences in the past and of stimulating in them hope by the promise of cause for the fullest heavenly joys in the future.

And he used many words in a figurative sense, the

common ideas of which were well understood, to suggest the deeper truths of the soul. A few words that he used in this way are eye, well, manna, rock, and vipers. Jesus said, "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:22,23). The eye of the body suggests the intellect of the soul or the power by which it receives spiritual light. When the thoughts of the intellect are clear and all in the service of God, the soul is all light; that is "full of light." When the thoughts of the intellect are evil, the soul is full of spiritual darkness. He said, "the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4:14). The well of living water here suggested by Jacob's well is a much deeper well. It is Jesus in the soul, or it is the soul of the redeemed sinner, full of the water of love and grace, springing up in service to society and the reflex benefit of eternal life to the individual. He said, "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world" (John 6:48-51). The word, manna or bread, in this discourse, suggests meanings, vital to the redemption of the individual and of the race. The most apparent inference is that faith in the incarnation of the Son of God, in the humanity of Jesus, as well as his divinity, is essential to eternal life. The sacrament of the Lord's

Supper is a visible emblem of the meanings of the figure. He said: "Every one therefore that heareth these sayings of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock"(Matt. 7:24). The word, rock, in this quotation, suggests that Jesus is the foundation of spiritual building in the kingdom. Acceptance of the truths which he teaches and building upon them the good life of service is to build not only for time but also for eternity. And again, he said: "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). The offspring of vipers whom Jesus addresses are the Pharisees. The suggestion is that in character they are vipers or venomous reptiles. Brown says they are represented as "Poisoners of the nation's religious principles." He teaches that from their most sinful hearts a good life cannot issue.

Diminutives Jesus sometimes used words in the diminutive form and sense. For instance, he said to the Canaanitish woman who appealed to him in behalf of her afflicted daughter; "It is not meet to take the children's bread and cast it to the dogs" (Matt. 15:26). Referring to the word, dog, in this sentence, Plumptre said, "The word used was diminutive in its form and as such pointed not to the wild, unclean beasts that haunt the streets of an Eastern city, but to the tamer animals that were bred in the house and kept as pets." The answer of the woman shows that she interpreted the inference and was strengthened in her humility to press her claim. She said, "Yea, Lord: for even the dogs eat the crumbs which fall from their master's table" (Matt. 15:27).

From this brief study it becomes clearly evident that Jesus made wide use of the method of suggestion in his life and teaching, consciously and unconsciously, and by word and action. So much given to this method was he that Mark says, "without a parable spake he not unto them" (Mark 4:34). He referred to those outside the kingdom and his use of the word, parable, was in its broadest meaning which included all figures of speech in whatever form.

CHAPTER IX

The Socratic or Catechetical Method

Meaning of
subject

Dr. Ruric N. Roark, in his "Method in Education," says, "Teaching skill culminates in the art of questioning." Questioning is not only a means of reviewing and testing, or of getting certain information which one desires, but when wisely employed it becomes one of the best devices for stirring up interest in a subject, of imparting information, of developing the reasoning faculties, and of leading to worthy action. Questioning as a teaching act must be consistent with the thought processes of learning. The question must be of such form and nature as to lead from the part to the whole, from the particular to the general, from the known to the unknown. If immediate action is the aim, and the student has sufficient information, the question may be such as would stimulate the feelings. If action is the ultimate aim, and the student is not sufficiently informed and developed, the questions may be such as to cause observation, comparison, and developed judgment by appealing to that which is familiar and which parallels the unknown, and by appealing to the sense of right. Or, if the student is prejudiced against the truth, the question may be such as to convince of error or expose dishonesty. So, in the fuller sense, questioning becomes a method, or an art which can be applied only by the skilful teacher.

Application by
Jesus

Jesus in his teaching made effective use of this method. He often asked questions to prepare the minds of his hearers for the truth, and then proceeded to give them the answer. Sometimes, in parables, using familiar facts of nature, business enterprises, and social relations, to teach spiritual truths, he put questions and answers in the mouths of his characters. In many ways, by wise and sympathetic questioning, he tested and imparted knowledge, quickened the sensibilities, and influenced the will. He not only met the needs of his friends on many occasions in this way, but also answered the objections of honest opposers, and laid bare the deception of hypocrites.

Knowledge of
himself: To
disciples of
John

John calling the attention of two of his disciples to Jesus, saying, "Behold the Lamb of God," they followed him, and Jesus turning to them asked, "What seek ye?" (John 1:38). This question gave them courage to ask of him the information that they desired concerning the place of his abode, which gave him the opportunity of directing them in the way of knowledge of himself and of companionship with him which developed into a lasting friendship and discipleship.

(2)
His mother

At the marriage in Cana of Galilee, at which Jesus, his mother, and some of his disciples were guests, he asked his mother a significant question. When she informed him that the wine had failed, he said to her, "Woman, what have I to do with thee?" (John 2:4). This question reminded his mother, who might feel that she had a better right than others to approach him for assistance, that his ministry of love was equally for all

those who desired it and trusted him. The knowledge of himself suggested by this question, led his mother to instruct the servants and inspire in them confidence in him, which would make it possible for him, in the most effective way, to perform the miracle of turning water into wine.

(3)
The Pharisees The Pharisees brought accusation against him and his disciples for eating and drinking with publicans and sinners, and against his disciples for not fasting as did the disciples of John and of the Pharisees. Jesus answered the first criticism directly, but the second, he answered by asking them the question, "Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?" (Luke 5:34). In this question, by reference to a familiar social custom, he taught them his relation to his followers, and justified the action of his disciples.

(4)
Simon, a Pharisee Simon, the Pharisee, with whom Jesus, in response to an invitation, dined, in his own mind criticised Jesus for permitting the sinful woman to anoint him, and questioned his intuitive ability to know the character of another. Jesus, knowing his thought, proceeded to meet his doubts by asking him some questions. He said that a lender forgave two debtors his debts—one five hundred shillings and the other fifty shillings—because they had nothing with which to pay, "Which of them therefore will love him most?" (Luke 7:41, 42). He then turned to the woman and said to Simon, "Seest thou this woman?" (Luke 7:44). "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

(Luke 7:47). He thus made known not only his ability to interpret one's character and another's thought but also taught the nature of his own character and his willingness and ability to forgive the sins of the penitent and loving, as well as to uncover Simon's own selfishness. Simon's answer to the first question justified the conclusion of Jesus in reference to his action toward the woman.

(5) After the messengers from John to Jesus
 The multitudes received from him his reply to John's inquiry: "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them," and they departed, Jesus taught the multitudes some important lessons concerning himself by asking questions concerning John and his opposers and giving them the answers. "What went ye out into the wilderness to behold? a reed shaken with the wind? . . . a man clothed in white raiment? . . . to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee." (Matt. 11:7-10). And again, "whereunto shall I liken this generation? . . . John came neither eating nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!" (Matt. 11: 16, 18, 19). "It is like unto children sitting in the marketplaces, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn." (Matt. 11:16, 17). "Wisdom is justified by her works (or

children)" (Matt. 11:19). Therefore, they are not the children of wisdom for they are inconsistent. The disciples of John became the disciples of Jesus. They are consistent with prophecy, in their lives, and in all. They are the children of wisdom, and Jesus is proven the Son of God.

(6)
The Pharisees On the occasion of Jesus and his disciples passing through grain fields on the sabbath day, and his disciples plucking ears and eating to satisfy their hunger, the Pharisees accused him of permitting his disciples to break the law of the sabbath. Jesus answered their criticism by asking questions to prepare their minds for some statements concerning the superiority of mercy over sacrifice, of the gospel over the law, and of himself over all, which are in harmony with the law and the action of former adherents to it. "Have ye not read what David did when he was hungry, etc?" (Matt. 12:3). "Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath" (Matt. 12:5-8). He thus uncovered, by the law, their dishonesty, or ignorance of the law and justified the action of his disciples, on the ground of the law of love and service.

(7)
The Pharisees again Jesus again refutes the calumny of the Pharisees by asking questions, when they accused him among themselves of casting out demons by Beelzebub the prince of demons. He said:

"if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?" (Matt. 12:26). "And if I by Beelzebub cast out demons, by whom do your sons cast them out?" (v. 27). Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man?" (v. 29). "Ye offspring of vipers, how can ye, being evil, speak good things?" (v. 34). In all reason, they must agree that, if a kingdom oppose its own existence, it cannot stand; that, if demons be cast out by demons, then their sons, who pretend to cast them out, must be in league with demons also; that demons must be overcome before they would suffer their effects to be destroyed; and that the offspring of demons cannot produce the effects of the good. And these conclusions lead to the further conclusions that Jesus, who speaks good things, does good deeds, casts demons out of men, and restores them to normal manhood, must be the offspring of the divine and possessed of his goodness and power.

(8)
The disciples Jesus questioned his disciples to test their knowledge of his divine Sonship. He asked, "Who do men say that the Son of man is?" (Matt. 16:13). And again, "But who say ye that I am?" (v. 15). The answer to the first question by the disciples, and Jesus's reply to Peter's answer to the second, suggest the meaning and importance of the test. The first answer revealed the fact that men differed as to his personality, and that men generally did not recognize him as the promised Messiah. It is upon the knowledge of this fact of the divine Sonship of Jesus that man's hope of salvation depends, and to have this fact recognized by some one was

essential to the dissemination of the truth. Some one willing to teach must recognize this truth or the mission of Jesus is a failure. But the answer to the second question came from Peter, as it had been destined it should come: "Thou art the Christ, the Son of the living God." His teaching had been effective and this purpose accomplished. Jesus said unto him, "thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (v. 18). What Peter was which made it possible for him to answer as he did and the testimony which he left for all mankind is the rock upon which Jesus is building his church.

Knowledge—
Father's interest
in man

Jesus to impress upon his followers the interest and providential protection which the heavenly Father exercises over the children of his care and to inspire confidence in them to trust him and to relieve them of worry about the externals of life, he proposed a series of suggestive questions to cause a comparative study of values in which man is interested. "Is not the life more than the food, and the body than the the raiment?" (Matt. 6:25). Are not ye of much more value than they?" (v. 26). "Which of you by being anxious can add one cubit unto the measure of his life?" (v. 27). "Why are ye anxious concerning raiment?" (v. 28). "Shall he not much more clothe you, O ye of little faith?" (v. 30). He thus appeals to the reason by a comparative study of familiar data that leads to conclusions which he would teach. If God has a purpose in the life of his children, and, if food is to sustain the life so that it can accomplish that purpose, we need not worry about tomorrow's supply of food if we are faithful to him.

For he feeds the birds, and they are for man's use, and are not anxious. If the body is the home of the life and it is essential to the accomplishment of the life purpose in this age, and, if raiment protects the body for this function, he who created the soul and gave it a body will make it possible to provide necessary raiment. For he clothes the flowers and the grass of the field, and these were created only for man's comfort. And they are created only for a day and yet the creator clothes and feeds them. Man is created for eternity and his heavenly Father will much more clothe and feed him who is for his glory.

Father's inter-
est compared
to earthly
parent

He then changes the figure and asks another series of questions to show that for the reason of love, as well as for the accomplishment of his purpose of getting glory from his service, the heavenly Father will provide man with the good things which he desires and needs. "What man is there of you, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?" If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:9-10). The logic of these questions is irresistible, because the facts, which support it, are universal, and men are encouraged by it to ask God for the things they need believing they have them.

Knowledge—
Law of Service

He taught the superiority of the law of service over the law of institutions by interrogation of the Pharisees concerning it and his healing of the man with a withered hand in the synagogue on the sabbath. He answered their premeditated accusation

before he performed the act of healing by appealing to their reason. After bidding the man with the withered hand to come forward, "he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?" (Mark 3:4). These questions were so searching and any reasonable answers to them so contrary to their dishonest purpose that they made no reply. Jesus being grieved at the hardness of their heart, looked upon them with disapproval, and then turned to heal him who needed and desired his service. He thus emphasized the superior function of the spirit of service over that of adherence to formalities and his mission to establish the higher law.

After he taught his disciples the meaning of the parable of seed-sowing and fruit-bearing, he emphasized the duty of the Christian to make his life a blessing to others by asking them the figurative question, "Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?" (Mark 4:21). The suggestion is that the light of life, the knowledge of Christ and the experience of his love and power is a saving influence only as it shines out to those in darkness, to reveal the way of holiness, which is the way of mutual love and serviceableness.

He revealed the law of service to himself by serving others, as a condition of entrance into the kingdom, by putting questions in the mouths of the righteous and the wicked when they are before the King in the last day and by putting answers to these questions in the mouth of the King. The righteous will say, "Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?" And the King shall say, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." And the wicked shall say, "Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And the King shall say, "Inasmuch as ye did it not unto one of these least, ye did it not unto me." (Matt. 25:37-44).

By this method, he suggested his passionate desire for the fellowship of his disciples with him in service and suffering when, in Gethsemane, he said to Peter, "What, could ye not watch with me one hour?" (Matt. 26:40). Though the angel was with him to strengthen and cheer, yet it was to his disciples that he turned for companionship in this dark hour in which he sweat "as it were great drops of blood." His service and suffering was on man's account and his greatest joy is the fullest joy of those blessed by his sacrifice, which is realized by complete fellowship with him.

Sensibilities— He sought to establish right relations and
Love to enemies right activities among men by reaching the will through an appeal to the sensibilities. He asks, "if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?" (Matt. 5:46, 47). Is it wrong to hate your enemies and to pass unnoticed any but your brethren? It is only natural to love those who love you, and to be friendly with those of your own society and to

seek to help them. Persons of all classes, though they may be frowned upon by other classes, are in sympathy with each other, and find those of their number to love and serve because they are loved and served by them. But the person who is fit for the kingdom of heaven loves his enemies, and serves all classes by his prayers and labors of love.

Service to his flock Again, knowing that the will and right activity is influenced by the sensibilities, that service is an effect of love, he sought to secure the best possible service for the children of the kingdom from Peter by appealing to his affection, seeking to stimulate his love for him by repeated inquiry, and to emphasize the one supreme test of genuineness by his responses to Peter's affirmations. "Simon, son of John, lovest thou me more than these?" (John 21:15). "Simon, son of John, lovest thou me?" (v. 16). "Simon, son of John, lovest thou me?" (v. 17). This was an emphatic appeal to Peter's affection for the Master, and carried with it the suggestion of doubt in the mind of his Savior, which grieved Peter. He gave an affirmative reply to all these questions with increasing emphasis. Jesus responded to these replies, "Feed my lambs," "Tend my sheep," "Feed my sheep." The effectiveness of the method employed and the lesson taught are apparent.

His Father's will When Peter sought to defend Jesus by drawing his sword and striking the ear of the high priest's servant off, on the occasion of the betrayal, Jesus cooled his passion and set him right by an appeal to his sense of right and wrong on the question of obedience to the Father. He said to him, "the cup which the

Father hath given me, shall I not drink it?" (John 18:11).

Message to
Mary

When he, after the resurrection, met Mary, weeping, at the tomb, he sought an expression of her desires by questioning her concerning her emotion and to make himself known to her by suggesting in the second question his knowledge of that cause. He said unto her, "Woman, why weepest thou? whom seekest thou?" (John 20:15). His expression of sympathy and familiarity encouraged her to trust him and to suggest how he could help her. Jesus then became more familiar in his attitude, calling her by her first name, as he, no doubt, had often done before. She now recognized him and addressed him, saying, "Rabboni." By this easy method of approach, he prepared her to receive the message which he delivered to her.

Saul's conver-
sion

Saul, on his way to Damascus, with letters of authority from the high priest, to persecute the disciples of Jesus, when near his journey's end, was suddenly opposed by divine intervention. A heavenly light shone round him which caused him to fall upon the ground, and Jesus said unto him, "Saul, Saul, why persecutest thou me?" (Acts 9:4). Saul did not at first recognize the voice, but, when informed, he yielded obedience to the heavenly vision. His will had been reached through a quickening of sensibility and he had a better understanding of Jesus whom he persecuted.

Reason

He made the largest use of this method in his appeals to reason, which require the exercise and consequent development of the power of observation, memory, imagination, comparison and judgment, exposing error and condemning dishonesty.

Judging others "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?" (Matt. 7:4, 5). What reason have you for criticising your brother for his weaknesses while you have greater faults of your own? What would be the effect of offering a remedy to correct another's vision while you are afflicted with the same disease? The unreasonableness of such action is readily apparent.

False accusation "Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" (Matt. 9:4.5). He appeals to reason through the power of comparison to convict the scribes of false accusation.

Doubt "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31). This was a strong appeal to Peter's reasoning power, calling up former experiences and observation in comparison with this experience of beginning to sink.

Little faith again "O ye of little faith, why reason ye among yourselves, because ye have no bread?" (Matt. 15:8). This is another appeal to reason through former experiences of which he reminded them.

Judgment "How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?" (Matt. 18:26.) This is a test of judgment on that which is natural and familiar to lead to a like judgment by comparison on that

which is spiritual, and not so common in experience and observation.

Facts and conclusions

“Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?” (Matt. 23:33). Compare your life with the indictment brought against you. Are you guilty of the crimes with which you are charged? Then what reason have you for thinking you shall escape? Your own judgment condemns you.

A hard test

“What think ye of Christ? whose son is he?” (Matt. 22: 42). “How then doth David in the Spirit call him Lord . . . ?” (Matt. 22:43). “If David then calleth him Lord, how is he his son?” (Matt. 22:45). The first question is proposed for solution to the reason of individual man. It is a strong demand upon all his higher faculties. He may answer it right, or wrong. If he answers it correctly, the second and third questions do not controvert his reasoning. But, if, like the answer of the Pharisees, the answer does not recognize his divinity as well as his humanity, the reasoning of the individual must answer the other questions also. The logic of the Pharisees failed them at this point, and so must that of every individual who does not recognize him in his right relations.

A comparatively few of the questions which Jesus proposed have been quoted in this chapter, but it is hoped they may serve to illustrate the meaning, which he put in the question method.

CHAPTER X

Method of Discipline

Viewpoint Method of discipline may have reference to the general attitude of the one in authority toward his disciples or subjects in his efforts to lead them to think, feel, and act in harmony with his ideals, or it may have reference to particular methods of getting obedience from them to the laws of conduct which he proposes to enforce within the realm of his authority. It shall be the purpose in this chapter to consider the methods of Jesus from this double viewpoint in his efforts to train men for service as citizens of the kingdom of God in their relations to God and to each other, and for membership in the institutions which he established to promote the interests of his kingdom.

Foundation Principles His general attitude toward those to be disciplined and the principles of his special methods of securing obedience to the laws of right relation to himself and to one another are the natural expression of his spirit and the formulation of the laws which govern the kingdom. His attitude and the principles of his formal discipline are suggested by the facts of a divine Fatherhood, sonship, and brotherhood. The means which he employs for the accomplishment of the end of the kingdom is divine sonship, and the end to be realized is a divine brotherhood. The law that is to be obeyed in bringing into existence and in maintaining these divine

relationships is the law of love, mutual and reciprocal.

First step The new society is to be organized from disobedient personalities of the old society, and the first act from the human side is that of reconciliation by obedience in the intellectual, emotional, and volitional conditions of repentance toward God and faith in the Lord Jesus. He thus becomes the Father of regeneration, the second Adam, and those born anew, divine sons of the heavenly Father and brothers one of another.

Co-operative self-activity The law forbids the exercise of any coercive sentiment in the extensive or intensive extension of the kingdom. New members are admitted to citizenship in the kingdom only on the conditions of co-operative self-activity. The power of self-control under extreme provocation must characterize every citizen of the kingdom, and the nature of the personality entering must be consistent with this idea of obedience. The motives for becoming citizens must be such as will insure unity of thought, unity of spirit, and unity of voluntary action with other personalities of the kingdom. The only motive equal to this demand is supreme love for him who made this unity and its rewards a possibility.

Interest and self-activity Back of this voluntary self-activity must exist the cause which prompts it. The object of love must be so interesting in personality that whatever he thinks, feels, or does stimulates to like experiences and activities in those to be disciplined. The personality of Jesus was so humane, and whatever he did or experienced so natural to normal human personality that his teaching was the strongest appeal to obedience in both thought and action. His demands were so consistent with the

needs of the individual and of society for normal development and highest self-realization that obedience offered the highest possible reward. Those who test him find his doctrine of voluntary self-activity supported by the principles of individual and social interest.

The case
system

The method of Jesus is the case system.

His laws are so general that in their application the personality of every individual is fully met. While the general interests of the kingdom are conserved the fluctuating individual interest is not overlooked. He seldom turned to the multitude to administer to common needs. For the most part, he disciplined individuals according to the shades of their particular interests and needs. Every case received personal attention to satisfy the demands of justice and love in the work of regeneration, preparatory to admission into the heavenly society. Every individual complying with the conditions for entrance into the kingdom is born of the spirit and blessed with the first experience which he is fitted to express in service to the kingdom and with the possibility of harmonious development. Under his method conflicting interests never arise. The individual interests of the family are complementary to the common interests.

After first step
What?

Regeneration is the starting point of life in a new world which is to furnish ideals and activities for the future. The one entering this new world is to be developed from a new-born babe in Christ to full-grown spiritual manhood. The life is to be fashioned after the Christ-life, gradually developing the characteristics of his personality. By imitation of him, the novel experiences of right functioning and normal growth are to

be realized. The language of the new society is to be cultivated in terms of love and service. It is the life of willing and faithful obedience to him, finding expression in sacrifice and suffering for others' sakes. This implies acquaintance and companionship with him and a successful effort of co-operative dramatization of his life. Both by precept and example, he commands and encourages willing obedience to these life-principles of the divine society.

Genuineness The greatest glory of a teacher and his strongest compelling power is genuineness. To be all that one claims to be, to be true both to one's friends and enemies is the first essential in convincing of error and the dissemination of the truth. It is the first requisite in making disciples and in building up a society in which there are no discordant voices and in which love and service is mutual and reciprocal. Jesus was the truth and the fit medium for making it known, and his disciples, receiving his fulness, are to become such as he (John 1: 14-17). He seeks not his own glory but that of his Father, declaring that his teaching is not his own but his that sent him, and citing as evidence the knowledge of his disciples who also willeth to do the Father's will (John 7: 16-18).

Self-control Genuineness of character is a quality which gives confidence in one's own power of survival and enables him to overcome the weakness of jealousy which opposes the influence of another's rights. It is a necessary prerequisite to the exercise of the winning quality of self-control, keeping at one's best, even under the provocation of opposition to well-known rights. The

spirit of retaliation and unwillingness to sacrifice and suffer for another's good is inconsistent with the spirit of the kingdom, and the example and direct teaching of the Master leaves no room for doubt as to the duty of his disciples to exercise highest self-control. Jesus, on various occasions, under strongest provocation, maintained the dignity of superlative self-control. When on trial before the Sanhedrin and false witness was brought against him that he might be put to death, he astonished those in authority by making no reply to the false charges of his enemies (Matt. 26:59-63). Again, when accused by the chief priests and elders before Pilate, he persistently refused, greatly to the astonishment of the governor, to make any reply in his own defense (Matt. 27:12-14). And to his disciples he says, "Resist not him that is evil" (Matt. 5:38), "every one who is angry with his brother shall be in danger of the judgment" (v. 22), and "Blessed are the meek" (v. 5).

Self-denial

The practical experience of self-denial in Christian service is the best evidence of the spirit which subordinates the lesser good to that which is supreme, and which denies one's self luxuries and even necessities that another may have the superlative good or the abundant life. Jesus teaches both directly and indirectly the nature of this essential spirit in his disciples and its far-reaching influence in the interest of the kingdom. As to the experience of privation which he suffered for others' sakes, his own statement to a friendly scribe is interesting evidence. He said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). And

John relates a significant incident in connection with his self-denying spirit that he might teach the multitudes at Jerusalem on a certain occasion. It was on the last day of the great feast that, after crying to the people and saying, "If any man thirst, let him come unto me" (John 7:37, 38)," they went every man unto his own house" in the evening, leaving Jesus to go unto the mount of Olives to find lodging (John 8:1), though some had recognized him as the Christ. Taking no offense at their lack of courtesy to him and interest in his physical comfort, he returned early the next morning to the temple to teach them (v. 2). Jesus said unto his disciples, "Be not anxious for your life, what ye shall put on. For the life is more than food, and the body than raiment" (Like 12:22, 23). Again, he said, "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind" (v. 29). "Yet seek ye his kingdom, and these things shall be added unto you" (v. 31). And again, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Mark 10:24, 25). And to the rich ruler who inquired of him the way of life, he said, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven" (Luke 18:22).

Self-giving

The climax of discipline for discipleship is reached in the spirit of self-giving. Jesus gave himself a sacrificial offering for the sins of the world, enduring the shame of the cross to meet the claims of justice, and letting the captive prisoners go free on the condition of fellowship with him in suffering. There is

no way around cross bearing with him to eternal glory. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke 14:26, 27).

These individual potencies of personality work for others in the expression of sympathy, patience, forgiveness, compassion, and love.

Sympathy To sympathize is to be able to enter into the experiences of another and to be moved by the experimental knowledge of his needs to give all the condition demands to provide relief. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). He entered into the experiences of men, and was touched with the feeling of their needs, which he seeks to satisfy. And he commands his disciples to enter with him in this work of relief for the weak and needy. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:40). Inasmuch as ye did it not unto one of these least, ye did it not unto me" (v.45). Not to sympathize in this practical way with those in need is to be out of harmony with Jesus and the government of the kingdom.

Patience God is characterized by Paul as the God of patience (Rom. 15:5), and Jesus shows by his life of action that he was the incarnation of that attribute. "He was oppressed, yet when he was afflicted

he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7). In his mission of winning souls, he ever displayed the greatest patience, repeating over and over his spiritual lessons, ever varying illustration to impress the truth and lead into the light of life. So he taught the necessity of this quality in his disciples. In his explanation of the parable of the sower to them, he said that the seed is the word and that the good ground are those who hear the word and hold it fast in honest and good hearts, bringing forth fruit with patience (Luke 8:11, 15). Again, he explains that fruit bearing by patience may mean the winning of souls (Luke 21:19). Patient, persistent effort is a requisite to saving life both of one's self and the conversion of others.

Forgiveness

The law of forgiveness of the kingdom originates from man's fallibility and God's desire for his salvation. On the doctrine of rewards man has no hope of forgiveness (Mat. 6:17, 18). The authority of Jesus to forgive sins is exercised through the dynamics of love (Matt. 26:27, 28). In order to enjoy its benefits one must place himself under the influence of its provisions of repentance (Luke 24:46, 47) and likeness of forgiving spirit (Matt. 6:12). That the spirit of penitence and forgiveness may be effective in establishing right relations it must find expression in confession and reciprocal action on the part of man. "For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment (Jas. 2:13). In the hour of crucifixion Jesus prayed the Father to forgive his murderers (Luke 23:34), and he commands men likewise to forgive their enemies

(Matt. 5:44). This spirit of forgiveness is not only to be exercised toward one's enemies but it is also to be boundless in repetition, to those who desire it (Luke 17:4). Jesus says, "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven (Matt. 12:31). W. T. Davison says that the unpardonable sin "is that of wilful and persistent sinning against light till light itself is turned into darkness." Jesus, who will forgive any word spoken against himself, is the example of the law of forgiveness to which he commands the reciprocal obedience of his disciples.

Compassion

The tender compassion of Jesus, which his disciples are to imitate, finds expression in his attitude toward the physical as well as toward the higher good of those in need. The cry of hungry children for bread touched his pity, as it does the earthly parent, and he asked: "What man is there of you, who, if his son shall ask him a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?" (Matt. 7:9). And he commanded his disciples to pray, "Give us this day our daily bread" (Matt. 6:11). And he had compassion on the multitude and taught them, under unfavorable conditions, because they were as sheep without a shepherd (Mark 6:34), and fed them because they had remained with him for three days to hear his words without anything to eat. Calling them together, he provided for their hunger before sending them away, lest they should faint on the way (Matt. 15:32). And again, when he entered the city of Nain, and saw the only son of a widowed mother carried out, "he had compassion on her, and said unto her, Weep not. . . . and he said, Young man, I

say unto thee Arise. . . . And he gave him to his mother" (Luke 7:11-15).

Love

The means and end of the kingdom of God, the divine sonship and brotherhood—the social relationship of individuals to God and the relationship of individuals to each other—argue that love is the sum and aim of all life. Only by this organic union and the resulting activities can man realize his highest possibilities or the end for which he was created. Love is the cement of society and the source of all social happiness, and without it the social community would become disorganized and men and angels would retrograde into savagery. It is the nearest to the ever blessed God, for "God is love." The highest expression of God's love for man is the gift of his Son. The superlative command of man's service to God and his fellow men is the cross of humanity's Savior. Under the shadow of his cross how strong are love's appeals: "Have salt in yourselves and be at peace one with another (Mar. 9:50), "let your light shine before men" (Matt. 5:16), "Go ye therefore, and make disciples of all nations" (Matt. 28:19). And how fitting appear love's denials and sacrifices: "Judge not, that ye be not judged" (Matt. 7:1), "leave the dead to bury their own dead" (Matt. 8:22), "Whosoever would save his life shall lose it" (Mar. 8:35). Jesus says: "If ye keep my commandments, ye shall abide in my love . . . This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I have commanded you" (John 15: 10-14).

The tree and
the fruit or
the individual
and service

Jesus disciplines the individual in the kingdom of God according to the laws of life, growth, and production, as the tree or the vine is dressed and directed in its growth to make possible a larger yield of fruit. The tree and the fruit sustain the relation to each other of cause and effect. The fruit is an effect of which the tree is the cause; but the effect reacts upon the cause, making it other than it was before; for action, in the natural way, reinforces and makes stronger to act again. The nature and vitality of the tree determines the kind of fruit it bears, and the action of the environment and the bearing of fruit modify the nature and vitality of the tree. The kind of fruit a tree bears is the test of its value to man. The tree which receives from its environment and gives nothing in return is doomed to die. The function of the tree is to bear fruit and perpetuate its kind. The tree which bears no fruit loses its identity and dies. In the allegory of the vine and the branches, Jesus justifies a fuller interpretation of the law of life in the spiritual kingdom, under the figure of the tree and the fruit. The tree consists of root, trunk, and branches. Each of these parts of the organic whole is dependent, more or less, upon the other parts, and upon each of them, for its life. The branches are dependent upon the trunk, the trunk upon the root, and the branches reinforce the trunk and the trunk the root. The root supports the trunk the trunk the branches, and the branches bear the fruit.

So Jesus is the trunk of the complex spiritual organism—the kingdom of God. He is rooted deep in God, the eternal, who is the first cause of all. He reaches out away and away, till he embodies humanity; for the branches are

a part of the trunk, and the trunk lives in the branches. Thus Jesus is the vital union between God and man; as a result of which, man is fitted to bear the heavenly fruit, and so to extend the divine influence and blessing, on account of which the trunk exists. From this complex relationship and mutual serviceableness throughout, God realizes his purpose, and Jesus disciplines his disciples, and they with him experience fullest reciprocal joy. There is no mutual joy between Christ and unfaithful servants. By spiritual death, which is a condition of unfaithfulness, the relation is broken, and the branch is cast off. The live branch, vitally connected with him, and under his disciplining and cleansing influence, becomes more and more fruitful and efficient in the social service of the kingdom (John 15:1-6, 11).

Judgment

Those who cannot be won by the principles of holy love and brought under the influences of its healing laws will not be admitted into the heavenly kingdom. The test of love is given to those outside of the kingdom and those who are not willing to accept in the life its principles of development and service are finally rejected from the divine society. Jesus says individuals are judged by the truth now and will be judged by it in the last day (Jn. 12:31, 47). Christ came to save the lost, but only when they accept his offers of love can he release them from the powers of death and start them on the way of freedom and life eternal. In the sense that he decides the kind of life that he lives, the individual becomes his own judge, but in the sense that Jesus will render unto every one according to his doing, whether it be in harmony with truth or opposed to it, (Matt. 16:27), he is the judge.

Final victory

The Son of man sows the good seed, who are the sons of the kingdom; and the enemy, the devil, sows the tares, the sons of the evil one. The field in which the seed are sown is the world. The good seed and the tares grow together in the world field till the day of harvest. The struggle for supremacy between the forces of good and evil is being waged during this age of conflict but the heavenly reapers are to appear in the last day, and gather out of the kingdom those who oppose its progress, and the righteous shall then shine forth as the sun in the kingdom of their Father (Matt. 13:37-43). In the midst of anarchy, and conflict, of blindness, slavery, and death Jesus is training the sons of the kingdom for final victory when the crisis shall come and his authority shall be established, and the power of love, in the kingdom of light, over all shall prevail. The sons of the kingdom are in the world but are not of the world, and the sons of the evil one are associated with them in this world but are not of the kingdom, being opposed to the rule of God. This conflict of interest between the righteous and the wicked is to be overcome by separation. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The church

Jesus made direct reference to the ecclesia or church in only two instances, reported in the Gospel, but these are so comprehensive that they are sufficient to show his conception of its relation to the kingdom of heaven, its nature and function, its government or discipline and that the fuller revelation of the Spirit, reported by Paul is in harmony with Christ's ideal. To interpret the method of his discipline in the church as

revealed by his own words shall be the effort here.

Relation to the
kingdom

On Peter, confessing him as the Messiah King, he says he will build his church and that the gates of hades shall not prevail against it. The latter clause implies that the church is to engage in warfare for the kingdom under the direction of the acknowledged King. It thus appears that the church is to be a means to the end of establishing in the world the kingdom of God. This conception is emphasized by the statement that he would give Peter the keys of the kingdom of heaven and that whatever he bound on earth would be bound in heaven and whatever he loosed on earth would be loosed in heaven (v. 19). In the other passage (Matt. 18:15-18), he extends the authority of heaven to the entire church or congregation to officiate for the kingdom on earth and to interpret the rule of the kingdom on earth in settling offenses by sinning brethren in the church. It appears evident from these statements of the King and the context that the law of the spiritual kingdom is the rule of the church and that the church is an instrument for the promotion of the kingdom.

Nature of the
church

It also appears from these statements that the church is builded on the fact that Jesus Christ is the Son of God and that ideally it is as perfect as the kingdom, both intensively and extensively. But it is evident that practically it can never be identical with the kingdom in this world; for the conditions for admission into the kingdom are absolute, while individuals unworthy may become members of the external organization. However, the church is builded on a sure foundation and is destined to win against all opposition, internal and

external, and in the end to be clear as the sun or perfect, and co-extensive with the kingdom. Its persistence and phenomenal growth is sufficient evidence that "it descended out of heaven from God." That the Holy Ghost revealed to the apostles the things of Christ which he could not tell them, as he said, is proven by the effects of their organization.

**The function of
the church**

It is made clear by these statements of our Lord that the church is an organization or number of organizations for the promotion of internal Christianity, or the regeneration of individuals for membership in the kingdom of God. It is organization that these living under the law of love can more effectively represent Christ to the world in carrying forward the work which he authorizes, and for which he holds the church responsible. The church is also given authority and held accountable in the government of the congregation or organization.

**Principles of
government**

It is clear from what has been said that the principles of government in the church are based upon the laws of the kingdom. Jesus gives no long code of rules for the government of the church but he leaves no doubt but that all official action is to be taken in harmony with the principles of love and service. The great are to become so, not because of high official position, but because of ability and willingness to serve. All official action is to be in the spirit of the King for the highest good of all concerned and for the natural development of the kingdom. The church is made responsible for the right interpretation of that spirit and the consistent formulation of principles and action. As to the disciplining

of offending members, Jesus outlined the course of procedure, which would be recognized in heaven. The steps are to be taken by the offended party for the purpose of restoring the offender; that is, as many steps as are necessary for restoration. He says, (first) "go, show him his fault, between thee and him alone," (second) "take with thee one or two more, that at the mouth of two witnesses or three every word may be established," (third) "tell it unto the church," (fourth) "let him be unto thee as the Gentile and the publican." The final direction is not uniformly interpreted, but it certainly does not mean that any further effort at reconciliation is denied, for Jesus died for Gentiles and publicans. On the other hand, it implies that the offended one is not held guiltless till he has made these efforts to show his brother his fault.

PART THREE

THE AIM OF JESUS

CHAPTER XI

Salvation by Education

General
meaning

In its broadest sense education includes every essential step, conscious or automatic, subjective or objective, individual or social for the normal development or salvation of the whole being; for faith itself, vital at every point, is a relative fact, varying in its content and power with the development of the individual and the corresponding perfection of society. In this broad sense, the aim of Jesus might be considered under the one head of Christian Education, but which I have chosen to discuss under five subject divisions.

Limited
meaning

Under this head I will consider that phase of human realization, which is the result of conscious and voluntary reaction to divinely selected stimuli, in normal growth according to the laws of evolution of the individual and the race. It begins at the point in the development of the individual where the self-activity is directed for good or bad by personal choice. It may begin after the individual religious instinct has been inhibited and the normal freedom lost. This is the most difficult work of salvation, but it is no less a work of education. It begins with a badly abnormal subject, the individual having developed bad habits of thinking, feeling, and willing. Here is where I wish to place the emphasis, though it should be borne in mind that normal man is religious, and that Christian experience ought to have a childhood and a youth.

The personalities In the work of Christian education, there is the divine side and the human side; and there must be the action of the educator and the reaction of the educated, or the teaching acts and the learning processes. In this instance, the educator considered is Christ Jesus and the individuals to be educated are lost human souls. From the meaning which he puts in education and by studying his method we get our inspiration as his followers and may realize his aim.

God knows man God seeks in unnumbered ways to impress man that he knows him, and, therefore, knows his every need; and that he does not underestimate his value, and, so, extends his sympathy, help and protection. The God, who created man in his own image, knows him in every detail, and the Christ, who came to redeem him, knows his highest possibilities and his real value. He knows him in his complex being—body, mind, and soul—and in all that he thinks, feels, and does. He knows his every thought, his feeblest act, and all that he feels of fear, of joy, or of pain. He knows him in all the workings of his being, whether tending to longevity, beauty, and happiness, or to weakness, deformity, and misery. God knows man, and knows his needs. Not only is this knowledge minutely superhuman, but it is also constant and supremely tender. He sees man and knows him at every step of his advancing age, whether in the morning of life, at noonday, or eventide; whether in moments of joy or of sadness; on the mountain of clear vision and efficient service, or in the valley of darkness and sluggishness. And this knowledge is so benign and tender,—benign, in that it is exercised for a kindly purpose, to stimulate

and help him, and tender, because he loves him. He loves man and seeks to help him because he created him to be lovable—imparting, in a degree, his own kind and tender disposition, and making it possible for these powers to be strengthened by co-operation and development. God so well understands the power of kindness and tenderness, and the possibilities of development of the organs and powers with which he endowed man, that though he is such an impatient and stupid learner, and though he is ungrateful and disobedient, yet he smiles upon him and extends his hand to help him. His superiority, or rather man's weakness, moves him in compassion toward him. The poet learned this lesson, and would teach it to others in the following beautiful lines.

“Turn, turn the hasty foot aside,
Nor crush the helpless worm;
The frame thy wayward looks deride
Required a God to form.

The sun, the moon, the stars, He made
To all his creatures free;
And spreads o'er earth the grassy blade
To worms as well as we.”

And how like his tenderness is the rosy morn, and the first soft rays of sunlight which drive out the darkness and reflect their beauty from the blushing roses of Summer; or the evening zephyr, which, like the touch of a mother on the fevered brow of a loved one, gives hope and comfort to the weary. What more could he do to show the

minuteness, constancy, and tenderness of his knowledge of man's needs and his desire to help him in the world of mingled joy and sadness? Let the poet answer.

"There are who sigh that no fond heart is theirs,
None love them best—Oh! vain and selfish sight!
Out of the bosom of his love He spares—
The Father spares the Son, for thee to die!
For thee He died—for thee He lives again!
O'er thee He watches in His boundless reign.

Thou art as much His care, as if beside
Nor man nor angel lived in heaven or earth:
The sunbeams pour alike their glorious tide
To light up worlds, or wake the insect's mirth:
They shine and shine with unexhausted store—
Thou art thy Savior's darling—seek no more."

God made man
capable of de-
velopment

God created man—body and soul—capable of approaching, more and more, by development, the God-Man. How wonderfully made are the physical inlets to the soul, and how well adapted to receive all the blessings of God's bountiful store, if rightly employed, and what great possibilities of improvement if wisely used. How true this is of all the sense organs, especially those of sight and hearing.

The eye

The eye of man is the inlet to the soul of external beauty—natural, artificial, and spiritual. Its purpose is to bring the soul in touch with these God-given influences that its faculties may be beautified, and intensified in thinking, feeling and willing, that we may better know, enjoy and serve him who is the author

of these blessings. How the beauties of nature and of art, which human language is too feeble to describe, strengthen man's soul, and tend to develop in him the beauty of holiness. It enables God to touch man's soul with the light of life and soul beauty through natural light and the love-inspiring scenes, painted by him on the canvas of the universe in the heavens, earth and ocean; and by man, in the expression of internal beauty of pure thought and sublime emotion in paintings, architecture, and poetry. Then the power of the eye is enhanced by its function of expression. For it is not only a window through which external light may pass in with its pictures of loveliness, but also through which soul beauty may pass out to bless others. Tennyson said, "Her eyes are homes of silent prayer." How significant is this statement in reference to God's purpose of carrying his blessings to humanity, by expression through the eyes of man, born by the individual soul, under the influence of his grace. Borne to these windows on the wings of light, from far and near, are many earthly and heavenly beauties, which are not seen because the blinds are down, or because the individual is color blind, taking red for green or vice versa, and so fail to recognize the safe way or the danger signals on life's pathway. One may become acquainted to some extent with objects near him by the sense of feeling, but he must have vision to bring beauties in the distance near him. This is true in the material, intellectual, and spiritual applications. Acute vision, from the mountain peaks of high physical, intellectual, and spiritual attainment, which becomes the far vision, making it possible to realize on the investment with which God has

endowed man, is essential. The clear, far vision is restful, strengthening, and beautifying.

The ear

The ear, the organ of hearing, also possesses superior value. It brings the soul of man in touch with all the sweet sounds of nature, of art, and of grace, that the soul may be fed, exercised, and clothed in the "beautiful garments" of melody and harmony. How the voices of nature move man toward nature's God, and prepare him for the life of love and service! So the inspiring music born of the art of man on musical instruments, in poetry, and song reaches the soul by the physical organ of hearing. And the voice of God through revelation, the message of grace, of salvation and heaven, finds its way to the soul by this passage and satisfies the deepest, purest longing. The efforts of man to interpret the power of music on the soul are feeble compared with the intimations of God in revelation.

**Development
of these organs**

The eyes and ears of individuals vary greatly in acuteness, even in this life, and are susceptible of much improvement, if properly exercised. Sounds which are audible to one person may not be heard by another, and sounds too low to be heard by an individual at one time may be perfectly clear at another time. What must be the possibility, the ideal attainment, in eternity, when the body has received its part in the work of redemption? May it not be that there is sweeter music and sublimer beauties all about us than our ears have ever heard or our eyes have ever seen? May it not be that the movements of the heavenly bodies, and the innumerable molecules composing them, produce an ascendingly softer, sweeter music than the waves of

the ocean, the moan of the wind, the murmur of the brook, and the song of the nightingale, which sometime, our ears may be acute enough to hear? And may it not be that the angels, dressed in heavenly robes, more beautiful than any earthly scene, are near us? May it not be that a red, green, or blue day would reveal beauties which we are not prepared to witness? And so, we might allow a reasonable imagination to picture indefinitely, beauties of sound and color which God has reserved till we are prepared to receive them. For "eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him."

The brain

And what of the value and possibilities of the brain, so carefully housed under its mysterious protection? What does it do? What are its possibilities of development? It is true that it is the soul's instrument in all the meaning which is attached to human instruments, and more, for, unlike the inventions of man, it becomes stronger, better, more valuable for the accomplishment of its purpose by constant and vigorous use. The soul uses the brain in the accomplishment of all physical functions, not only the vital functions of the physical organism, but also in the accomplishment of purposes in the higher life of ethical activities. The inestimable blessings brought to man by the eye and ear are made possible by the soul's use of the brain; and so, the kindly ministries of noble feet which go in lowly and lonely ways to carry sunshine to weary, benighted brothers, who have lost their way; of the words of comfort and good cheer which "leap from the heart like songs of birds" to lighten another's care; of daily prayers, with

appeals, suffering lives to bless, bringing from the hidden fountain "silent tears of happiness;" and of the earnest brave work of snowy hands, moment by moment, day by day, to help the needy, and bless the weak.

The soul

And finally what must be the value of the soul, to serve whom, the physical organism exists? Between the soul and material values, no just comparison can be made; for, God, himself, has tried in human language to define the soul's value by comparison with material things only by suggestion in the most appalling question of the ages? The soul possesses intellectual faculties, which, in gradually unfolding strength and beauty, may develop from embryo in the helpless infant to the full-blown flower of manhood, able to think some of God's thoughts after him with ever increasing clearness and exactness and express them in the forms of science, mathematics, and history, as it does sublime feeling in paintings, poetry, and music. And the soul is endowed with great moral possibilities, and in this fact lies its greatest value; for upon this characteristic depends the possibility of undying character, eternal perpetuity. Wm. Thayer said: "Intellect is a treasure but character is greater than intellect, as the heart is greater than the head. Heart qualities shall decide what character shall be." Horace Greeley said when dying, "Fame is vapor, popularity is accident, riches take wings; only one thing endures, that is character." And Channing said: "everything here, but the soul of man is a passing shadow," and then he asks the question, "when shall we awake to the sublime greatness, the perils, the accountableness, and the glorious destiny of a redeemed soul?"

“When the vast sun shall veil his golden light,
 Deep in the gloom of everlasting night,
 When wild, destructive flames shall wrap the skies,
 When ruin triumphs and nature dies,
 Man shall alone the wreck of worlds survive.
 Mid falling spheres immortal man shall live.”

The divine plan Who is able to picture the effects of development, or education—physical, intellectual, and spiritual—by divine and human agencies during the ages to follow? Though education cannot prevent the death of the physical body, it can open the eyes and ears of man’s mind and heart that he can see and hear; it can give him useful knowledge of the causes and effects of things; it may develop in him the sense of justice, duty, and privilege, of guilt and innocence, and of rewards and punishment; and finally develop into the likeness, and power, of the Son of God to ignore death, making it a means to the higher life. By it the soul may be led to whatever end it will, by determining what it shall see, and hear and feel. Wonderful transformations, by this agency, have been wrought in the past and still more wonderful are to be in the future. This agency, acting in harmony with the divine will is the divine plan and has ever been, to restore man to dominion and bring him into the likeness of the risen Christ.

The divine side Jesus said: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls” (Matt. 11:28, 29). Learning is not education

**Teaching,
 learning,
 education**

but it is essential to it. It is the food of the soul without which it cannot live and grow. The development which results from proper feeding and exercise is education. The person who selects the food and directs the exercise is the teacher. Jesus acknowledges himself to be the teacher of humanity when he directs the laboring and heavy laden to learn of him, and implies his aim and asserts the effect of his teaching when he says they shall find rest unto their souls.

Jesus teaching The aim of Jesus is to save the lost, or to restore to normal manhood, bearing the divine image, those who have lost by disobedience, the original possibility in embryo, of development in harmony with the divine ideal. To accomplish this end he must meet man where he is in his weakened experience and by inspiring him to right self-activity make it possible again for him to develop toward a perfect ideal by discarding in himself whatever is false and encouraging the normal growth of whatever is true to this ideal. This can be realized only by administering the antidote to the poison of sin and by feeding and stimulating to healthy action the inherent tendencies in the nature to develop into the abundant life. That sinful man may be thus saved by education, Jesus chose to become his teacher.

Telling Jesus began his public and private work of education by telling man what he ought to know. His ability to communicate the truth in an effective way is one of the essential characteristics of a successful teacher. Of course, this implies that he must know what particular truth must be revealed as well as to know how best to tell it. In both of these qualifications,

Jesus was the world's specialist. He was himself the truth incarnate and the divinely fit medium for communicating it. Both of these values are asserted by the Greek term, *logos*. He did not write his lessons nor read them, but told them in his own natural and simple way. The message came from his inmost being, and was in fact a true and artistic rendering of his own inner life. In the sense that "eloquence is soul heat," Jesus was most eloquent, and also, in the sense that his message was suited to the needs of his hearers. No one could tell better than Jesus could, and yet his students could not always get his meaning, but this fact did not discourage the Great Teacher.

Teaching He did not stop with the simple telling of truth: he taught also. Teaching is more than telling, and is a primary test of the worth of a teacher. It requires practical qualities of mind and heart that the simple telling may not exact. Teaching undertakes by numerous acts to make the truth understood and to know that it has been assimilated and that the learner is able to act on it habitually or that it has become a part of his own nature. The language of the truth must be explained to make sure that it conveys the fact of which it is meant to be the symbol, and the necessity for frequent repetition necessitates the exercise of the greatest patience. The best teacher is also strong in power of illustration and searching in applying the needed test. In all these acts Jesus was an expert. He made large use of effective explanation and varied repetition, and, in all, manifested the greatest patience. And how convincing in illustration and how apt in giving sufficient tests! But it is not enough

to know the truth even if it be taught by the greatest teacher. Although he was so wonderful in teaching ability yet something more was necessary; they were not all able to live the truth.

Training Training, or leading to do, and learning to serve, by doing, was also necessary, and Jesus was not deficient in this step. It is evident that he recognized service as the highest product of Christian education, and it was his constant effort to train his disciples to proficiency in putting in practice the life-principles which he taught them. The joy of doing the heroic and the power that is developed by expression to do again is the greatest inspiration and the surest way to the highest self-realization.

Training by action He trained men for right living by his own example. By his life of action, he demonstrated the life principles which he otherwise taught, directing them to do the things which would develop in them a like spirit of ministry to that which possessed him. His simple telling and figurative illustration were effective but the most significant feature of his work of education was his life of action. His words found their true interpretation in his doing by inspiring in the life of others a similar experience by imitation. For instance, if he wished to teach the virtue of ministering to others' needs, he could most effectively do so by healing the sick in the presence of his students, inspiring them, and giving them power to do likewise, thereby leading them into the experience of joy which resulted from service and giving them the consciousness of increased power of character and ability to serve again. Or, if he would teach that

death ministers to life in the spiritual realm, as in the animal and vegetable world, how could he better impress the ideal than by his own sacrifice, suffering, and death? Man must be slow at the best to comprehend the full meaning of this seeming contradiction; but it is, in fact, so true to life in the realm of nature that, in the light of his words and demonstration, the honest searcher after truth can scarcely escape its significance in the end. That his own death kills sin and death in those who see finds its interpretation by experience, if by imitation they follow his example of complete giving for others. The saying, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit," is readily interpreted when once one has had the experience of forsaking all to follow Jesus, and the lesson of the annual herb, giving up its fragrance and beauty, its flowers and leaves that the seed may ripen to reproduce its kind or perpetuate its life becomes more beautiful and significant. He trained by his life of action the head, heart, and hand. He revealed the love of God for man as well as his wisdom, justice, and hatred of sin, and stimulated to experiences of love and the will to serve by his own sacrifice.

What he taught What did Jesus teach lost humanity which was saving in its influence? This question might be answered in numerous ways, but there are certain fundamental facts which must not be overlooked. He revealed the mind of God by strengthening and supplementing the revelation of nature and the sacred scripture concerning his Fatherhood and providential dealing toward men and the possible divine brotherhood

of man. He revealed man to himself by teaching him the nature of sin and the consequences of continued disobedience, and the heart of God, in his attitude of love toward man and his desire to save him, in clearer light than it had been possible by other means to do. He taught his relation to the Father and to humanity, and how by his life and death, by faith in him, man may get in touch with God and be saved. And finally he taught man his duty to God, to his fellow men, and to himself by teaching him his relation to God and man and to the material universe.

The teaching
of his death

His death was the climax of a series of events in his earthly life-history of self-giving for humanity, of revelation of what God would have man know, of stimulation to the experiences of heavenly emotion, and of inspiration to do the will of God. Every law relating to the government of his kingdom and every principle having to do with individual regeneration finds its final interpretation in his death. It is the culmination in God's expression of his estimate of the nature of sin and of its awful consequences, or what is necessary on the part of man to satisfy the divine nature and law in order to man's salvation from its deadly effects. So by this one act both sides of God's nature, in his attitude toward sinful man—the demand for obedience and sacrificing love—are demonstrated and the demand for satisfaction met and revealed. And, from the viewpoint of Jesus, it teaches that unfaltering devotion to God which is the greatest inspiration and the strongest command of individual obedience and service.

The meaning of
his death to the
disciples and
the world

By the Jews, who regarded him as a competitor and an impostor, his death was looked upon as defeat to him and his plans and victory for them and the legalistic religion, and even his disciples, who had been blinded by the current materialistic hope of messianic rule by the prophetic King over a universal national kingdom, were, at first, notwithstanding his faithful teaching to the contrary, stricken with terror by his death, as if some star which they had followed had suddenly set and blighted their hope. But suddenly the light flashed upon them and there came the transformation of their ideals, the transfiguration of their hopes, and the glorification of their messiah King. The truth of prophecy, of his teaching, and the meaning of the cross to them and to the world broke through the cloud which had blinded them, and they recognized victory in seeming defeat. It dawned upon them that he had not come to establish in the world a national kingdom but that his kingdom was in the realm of spirit and that his was to be a spiritual reign over which the death of the physical could have no power. It was the opening of a door through which they could pass to complete fellowship and communion with God, the pledge of final victory over sin and death to those who would follow. They recognized the way of life for men as the way of the cross, of sacrifice, service, and suffering, that the work of redemption which he had begun must be carried forward by his disciples. Rightly interpreted, it released from the fear of suffering and death; for it is the way of resurrection and life eternal. And finally, it is the pledge of another teacher, the Holy Ghost (John 16:7).

The Holy Spirit
as teacher of
things of Christ

Jesus announced to his disciples that after his death or departure the Holy Spirit would come to teach them all things, and to remind them of the things that he had said unto them, and to teach them the things he had to say unto them, but which they were not prepared to understand while he was yet with them. He thus informed them that his work of education was to be perpetuated by the Spirit who would take of the things of himself and reveal them unto them. He said, "the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you (John 14:26). And again, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you (John 16:12-14).

The Holy Spirit
preparing for
and confirming
Christ's teaching

The Holy Spirit prepares for the teaching of Christ and the fuller revelation of the Father by his creative work. By his creative energy expressed in the instantaneous force of gravitation, constant and never changing in universal action, he symbolizes himself as the mystery of mercy and ever present, angelic protector of man. By his creative energy expressed in the kindness, beauty, and pathos of nature, he symbolizes the attitude of God's great heart of tenderness, sympathy, and love. By his work of enlightenment, he gave man the inspired word of God, which

foretells of the coming Messiah and of his work of education and salvation. Ah, it was the Holy Ghost who gave us our Emmanuel! Jesus said, "The Spirit of the Lord is upon me, Because he annointed me to preach good tidings to the poor" (Luke 4:18). By his experimental work, he awakens man to consciousness of the truth of Christ's teaching concerning himself, the Father's attitude, and man's guilt, and assures the believing of reconciliation, acceptance, and safety. And by his work as comforter, he fulfills the Savior's promises of companionship and consolation.

Unity of the
triune God in
education and
salvation

So from the divine side, there is perfect unity and co-operation of the Father, Son, and Holy Ghost in the work of salvation by education. But man is free to react to this divine teaching, making his salvation possible, or to reject it and be lost.

The learner's
side-reaction

The function of the person to be saved is to react in the processes of learning that he may know, feel, and act in harmony with the ideal and experiences of the divine Teacher, resulting in normal growth and development of the whole being of the individual and insuring the habitual repetition of the eternal life experiences in ever increasing clearness, purity, and effectiveness. The attitude of the lost toward the Teacher must be that of a learner, an honest seeker after the truth before there is any possibility of salvation. If the attitude of the Teacher and the proposed stimuli is insufficient to tempt the spiritual appetite and create a hungering and thirsting after righteousness, the only method of salvation is for that individual ineffective. But, if the means awakens interest and stimulates to

action, the dormant powers of the soul, the divine remedy is sufficient to restore to the uttermost. Therefore, in the salvation of himself, or in the development of his power to think clearly, truly, and powerfully, to be filled with joyful emotion in the presence of the good, the true, and the beautiful and in the consciousness of power to act in the direction of these eternal qualities, there must be reaction of head, heart, and hand by the learner to the divine thought, sensibility, and will as revealed by the Great Teacher.

Thinking and knowing Thinking or the reaction of intellectual consciousness is essential to a right understanding of the truth. Man in a normal condition of development is endowed with an intuitive knowledge of certain divine truth, but when the instinctive tendency to recognize, love, and obey God has been weakened or inhibited, there is the necessity for the more vigorous reaction by representative and reflective consciousness to the truth received by presentation through the sense-organs. Knowing the truth is one of the essentials to the highest self-realization, and this is possible only by right intellectual activity on the part of the learner, which results not only in increased strength to think again but also in growth of the "knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18). But an intellectual recognition of the truth is not sufficient to save; for man is more than intellect. Ruskin said that intellectual power is half and that heart power is the other half of education. And it is equally true that intellectual light is only half of the spiritual light of life; for spiritual light, like natural light, is accompanied by heat, while intellectual light may

be cold. Someone said, "intellect may be pure as an icicle but just as cold." Men have been trying to produce an artificial light without producing heat, and may yet succeed; and it has been undertaken to make and to live intellectual Christian lives but without any promise of success. Individuals with a purely intellectual knowledge of Christ are necessarily cold or selfish—their light is that of the glow worm as compared to the light of the sun. However, intellectual light and power is the first essential step in the education that saves, but Jesus did not stop here, and neither can man and be saved.

Sensibility or feeling If intellect, properly developed, is half of education, developed sensibility must be a part of the other half. Whatever the percentage of influence exercised by the various directions of the flow of consciousness, Jesus taught, and it is evident, that reaction of the emotional nature and development of the feeling element of one's spiritual being is just as essential to the salvation of the whole man as the development of the intellect. In fact, intellect has no saving influence except as it is warmed by sensibility, but right knowledge is also essential to right feeling. Therefore the reciprocal action of these elements is necessary. And the soul is not to be thought of as made up of different parts, but a unit of consciousness acting in different directions. That direction of consciousness which is classed as sensibility includes the benevolent affections, the development, and reaction of which Jesus so much emphasized as essential to salvation. The soul, though never so strong to think, without the power to react to the motives of love, is cold and lost or dead. But habitual reaction to thought-stimuli tends to

produce correspondingly strong sensibility and when the intellect comes to act normally in thinking God's thoughts after him, the saving effect on sensibility is certain. But Jesus did not stop when he had administered to the intellect and sensibility, for man is more than these, and, man, to be saved, must react in all.

The will

Every individual has a law of life by which he is controlled and which shapes his character and determines his destiny. The law which so predominates in the life of every individual is either love for God and man or lust for material things. This suggests that the seat of the controlling influence is the emotional nature, and this is true in the sense that the affections control the will and so determine the choices of the individual, and his activities. If the intellect is so developed and the emotional life so educated that the benevolent affections control the will, then the individual chooses in his activities outside of his own selfish interests. God having been brought into the sphere of his senses through the representations of him in nature, the sacred scripture, and by Christ Jesus in his life and teaching, the individual learns to know and love God by the reaction of his intellect and sensibility to the divine attributes of love, justice, tenderness, etc. Thus by his own choice he is brought under the law of love and service, as an effect of right education, which is the law of life and salvation. If, on the other hand, he does not react to these divine influences, lust, instead of love, predominates, and the selfish motive controls the circle of considerations which rule in all his conduct—emotion for God and man dies out and the individual is lost.

So it appears that man by reaction to the teaching of Jesus or by Christian education finds rest or is saved.

CHAPTER XII

Salvation by Nurture

General state-
ment

Salvation by nurture takes into account the endowment of the individual with certain tendencies, instincts and powers, which, if properly fed and exercised, will burst forth into the full-blown flower of perfected manhood and womanhood. It implies an environment—material and spiritual—congenial and conducive to the highest self-realization on the God-given possibilities of the individual. It is in harmony with the principle expressed by the wise man, when he said, "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6). It is only a restricted application of the general meaning of normal education of the individual under the natural laws and influences to a particular time and phase of development of the inherent nature, with the emphasis on the external influences, suited to the internal needs. It is the time during which the course of the individual is directed by another, with least resistance, when there is little or no conscious and purposeful self-activity. This is largely true of all lines of activity during this period of development, but more especially so of religious activity. Life begins with reflexive movements, then, in turn, follow the automatic, instinctive, those controlled by desire, and, finally, those which are voluntary. Though the various instincts and the different conscious states follow first

movements, yet they all exist in embryo, and nature has provided that movements which precede prepare for the appearance of those which are to follow. Consciousness is to be regarded as a unit, and the individual—physical and spiritual—is to be treated as a unit; for whatever stimulates the body to normal growth or the intellect to healthy action is conducive to normal spiritual development also. Compayre said: "Being adequately equipped by nature, in spite of the weakness and delicacy of his organs, to live henceforth his own physical life, and to face the struggle for existence, the newborn child, who is about to breathe, to be nourished—in a word, to perform the different functions of the material life—is already, in some ways, in addition to this, a sentient being. A principle of spiritual animation exists in him from the very first and shows itself in distinguishable ways." DuBois said: "The idea of nurture then is, first, that of preservation of the life that is, and second, the development of the life by giving it that which it can assimilate and out of which it can grow by its own creative self-activity. This growth can be only by its own exercise—by the use of the life which it already has." And the teachings of Jesus in reference to child nurture are consistent with what is known of child nature, and the laws of the child's life and growth.

**Periods and
characteristics**

Child study, for technical purposes, is naturally divided into three sub-periods—infancy, early childhood, and later childhood. The limit of childhood is not rigidly fixed by so many years, but generally speaking, an age limit is determined by some common characteristics, and the same is true of the sub-

divisions. The first division covers the first three years, the second, from infancy, the following six years, and the third, from early childhood, the following three or four years; so the period of childhood covers the first twelve or thirteen years of the life.

Nature and
need—physical

The child is born into this world dependent, but with all human possibilities—the highest possible development of the triune being of the particular individual is, for him, the ideal attainment—which is to say that in this complex organism are the germs of the ideal physical, mental and spiritual manhood, for this is the way that all which is possible to man begins. The difference in the quality of this beginning modifies the needs of the complex organism and the nature of the reactions, which, together with the opportunity for contact with suitable stimuli, make the differences in self-realization. As to the physical nature, the newborn babe is practically blind and deaf, can neither talk nor walk, and though all the organs are present, they are, alike, to be further fitted for the various functions, they are to perform. The nature of the organ and the growth which it has thus far made determine what its need is for normal development, and nature, though the first effect of the new environment is to produce pain, has provided for this need. As the God of nature created the conditions for life to begin, so he created the requisites for it to be sustained, developed and perpetuated or saved. Heat, light, atmosphere, electricity, water and food; exercise which is also essential to development; and reproduction and resurrection which make perpetuation a possibility, are all provided in nature and grace. And God sought

to bring the body into right relations with these elements, and to protect it against its enemies by the creation of the principles of social instinct and motherly love. So there are the two sides of physical nurture in the very beginning of the novel experiences—the subjective and the objective. But so far as the organism is concerned, the first subjective movements are blind, not having any purposeful or even definite end, but they are closely followed by those which are special reactions to particular external stimuli, and by those which originate from within, which co-ordinate and tend to some manifestly definite end. This is the divine provision in the nature of the organism for the normal development of it before the individual can consciously react in the interest of self-preservation and self-realization. Though in the material world there is present every element which the little body needs, and though the little weakling is bountifully endowed with tendencies to suitable reaction, yet the child cannot save his own body. If it is to be saved for service, he must have the assistance of other more highly developed personalities, and it is for that reason, in part, that God has not only blessed with the spirit of maternal and brotherly love but also enjoined the duty of the stronger to nurture the bodies of those, unable to provide for themselves. The church, parents, teachers, and neighbors are responsible to God for what nature cannot do to give suitable nurture to the physical nature of childhood. The failure to save the spiritual nature for the kingdom and for service is no doubt often due to insufficient nurture of the body. Taylor said: "Two seemingly parallel straight lines may be but an inch apart at their origin and yet

be ten feet apart at the end of a mile. Intellectual dullness and moral obliquity are usually due to some physical deformity, though often so insignificant as to escape notice." Bodies which are to be ultimately resurrected, glorified, and perpetuated as the house of the soul should not be thought any less precious to Jesus than the spirit, and it should not be thought a responsibility any less binding or significant that it be given a healthy childhood, so far as nurture will avail. That the body may become beautiful and strong as it is possible, and that it may be the best possible instrument for the soul, it must receive proper nurture, just as certainly as the best fruit or the most beautiful rose is grown on a cultivated fruit tree or rose bush.

Nature and
need—intel-
lectual and re-
ligious

Much may be known of the first principles of life by discovering the lines upon which babes develop, under different influences, into mature manhood. The various roots of possibility, though not all manifest at birth, may be discovered by going back from the fruit and the flower to the bud or root, for there can be no effect without a cause, and the effect no less evidently indicates the nature of the cause. The intellectual and religious nature of the child has a beginning at birth, less apparent, but no less certain than the physical organs. The fact that the infant develops into an intellectual and religious being is sufficient evidence that in the organism, in embryo, there are the germs which developed. Though unable as yet to say exactly at what point religious instinct is first consciously directed toward religious ends, it is certain that the ends are produced, and that, sooner or later, under suitable stimuli, the

instinct passes into religious habits. If the child were totally depraved, with no tendency toward the good, the true and the beautiful, if the roots of the nature were all evil, then there would be no possibility of stimulating to religious self-activity, and a resultant religious development or education; for science and life, to say nothing of the revelation in Christ, deny the fact of spontaneous generation in any realm. The infant is a religious being, notwithstanding the fact it has evil tendencies also. The work of nurture is to assist nature in the passing of religious instinct into habits of religious activity and service, thereby starving and inhibiting the evil tendencies. By nurturing the principle of unity with God in the child nature, the tendency to self-activity in the search after God is strengthened, appreciation for the truth and beauty of holiness is made possible, and the intellect, sensibility, and will is developed in harmony with the divine will; or the child, under divine and right human influences, is continually encouraged to self-activity, consistent with unity with God and all being that is good. Valentine said, "In heart as well as in intellect, man's nature shows an organization for religion, an adaptation and impulse toward it." Bushnell said, "The child is to grow up a Christian, and never know himself as being otherwise." And Coe said, "Children should be expected to remain within the kingdom from infancy, so that the adolescent transition, when it comes, may be a step, not into the Christian life, but within the Christian life."

Froebel Hughes, in his "Froebel's Educational Laws," said, "At first, theologians feared that Froebel was unorthodox, but today the most pro-

gressive religious leaders are earnestly advocating the vital truths he taught," and Harris, the editor of this book, said, "Those who persistently read his works are always growing in insight and power of higher achievement." The following are a few of the ethical principles of Froebel, as quoted by Hughes:

1. "As long as mothers do not know how to administer the priestly office at home for their children's benefit, so long will their piety suffer."

2. "The capacity for belief or sense of truth is killed out in the child's heart when the truth is presented to it only in the form of abstract language."

3. "By pointing out God's works while rambling through the scenes of nature a thousand opportunities offer for worship."

4. "A suppressed or perverted good quality—a good tendency, only repressed, misunderstood, or misguided—lies originally at the bottom of every shortcoming in man."

5. "Whoever considers that which is finite, material, physical, as in itself bad, thereby expresses contempt for creation, Nature, as such—nay, he actually blasphemes God. It is treason to human nature and to man to consider him in his essence as neither good nor bad or evil; how much more, then, is it treason to consider him in his nature as essentially bad or evil."

7. Hughes said: "By keeping the child from its earliest years in an atmosphere of purity, joyousness, and self-activity, surrounded with the beautiful in Nature, color, form, music, and symbolic story, Froebel believed it possible to so strengthen the good in the child's intellectual and spiritual nature that it would continue to grow and

remain a controlling ethical force through life."

Definitions of
education

The following are some definitions of education, which represent the most mature thought, all of which are consistent with the thought of salvation by nurture:

1. Plato: "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable."

2. Kant: "Education is the development in man of all the perfection which his nature permits."

3. Mill: "Education includes whatever we do for ourselves and whatever is done for us by others, for the express purpose of bringing us nearer to perfection of our nature."

4. Spencer: "Education is the preparation for complete living."

5. Neiemeyer: "Education is at once the art and science of guiding the young and putting them in a condition, by the aid of instruction, through the power of emulation and good example, to attain the triple end assigned to man by his religious, social and national destination."

6. Denzel: "Education is the harmonious development of the physical, intellectual and moral faculties."

7. Simon: "Education is the process by which one mind forms another mind, and one heart forms another heart."

8. Rousseau: "Education is the art of bringing up children and of forming men."

9. Compayre: "Education is the sum of the reflective efforts by which we aid nature in the development of the

physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social destination."

10. Brooks: "The true object of education is the perfection of the individual."

11. Baldwin: "Education is the science of development."

12. Sully: "Education seeks, by social stimulus, guidance, and control, to develop the natural powers of the child, so as to render him able and disposed to lead a healthy, happy, and morally worthy life."

13. Harris: "Education is the preparation of the individual for reciprocal union with society."

These definitions emphasize different phases of the thought of education, but none of them are inconsistent with the thought of salvation by nurture, and might be expanded to include that idea, if they do not as they stand. The truth so far as it is stated does not seem to be out of harmony with the doctrine of Christ. It will be noticed that the idea of development of the different natures which the child possesses is emphasized, and that this is to be the result of self-activity under the influence of proper stimuli. They are all consistent with the primary idea which it is desirable to emphasize most here that the child has a religious nature else he could not be religiously educated, and that, since the child is endowed with religious instinct, the responsibility of nurturing it cannot be escaped.

Responsibility The child is responsible for his own development only to the extent that it depends upon his conscious activities and to the extent that he is able to direct these to his own advantage in the presence of

existing environment. The responses of his complex nature, unconsciously directed, are the result of endowment. Whether conscious or unconscious, responses to stimuli are the most essential requisite in development, for it is by repeated responses that habits are formed. And the home, the school, and the church are responsible to the extent that the child's development is dependent upon external human influences, for normal development, and these have met their responsibility and performed their most significant duty to childhood only when they have chosen and placed before the growing child that stimuli which, like the gentle shower and golden sunlight on the soil-covered seed, is the natural external nurture of mind and heart. This is not meant to imply, however, that the divine influence is not essential to religious development. In the first place, God created man in his own image and likeness and, since the fall by disobedience, God has been co-operating through Jesus Christ to remove the stain and to inhibit the evil tendencies, and it is his own plan that this be accomplished, so far as possible—so far as he can get man's co-operation—by nurture and development. Regeneration through Christ, the second Adam, is essential but it is not necessary for the child to develop the inherited evil tendencies in order to remove them, and to develop the religious instinct. Fout said: "As in the development of the flowers the work of the gardener is supplemented by rain, dew, and sunshine, who will dare to say that when the church's part is faithfully performed in the religious development of the child, at the proper times, God will not press a thousand kisses of renewal upon the little heart and life." The giving of Christ to the

world was by incarnation—by birth, nurture, and development of the child Jesus, which vitally related him to the childhood of the race. The religious instinct in the child is a Christian principle, and must be developed by Christian methods, otherwise Christian character, in unity with Christ and the Father cannot be developed.

Peter's testi-
mony. Butler.
Cecil

Peter said: "as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation," (I Peter 2:2), and "Grow in the grace and knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18). Peter in this language adds his testimony to the means and method of salvation by ministry and growth, as taught by Jesus. He teaches that spiritual growth and salvation is by the same means and method that the newborn babe is grown into physical manhood. That is, by partaking of the spiritual milk which the religious nature demands for life and growth unto the highest spiritual self-realization or salvation, as the newborn babe must feed upon the milk which its nature requires. There is also the further suggestion that this spiritual stimuli must be provided and administered by another, as the babe must be taken to the breast by the mother. Individuals are to be saved by growth in the grace and knowledge of Christ as a result of nurture given by those responsible. Butler said: "Men are impatient and for precipitating things. God is deliberate, accomplishing his natural ends by slow successive steps." And Cecil said: "Growth in grace manifests itself by simplicity; that is, a greater naturalness of character; more peace, less noise; more tenderness of conscience"

Paul's testi-
mony

Paul said: "fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6:4). In this entreaty, he suggests that parents may stimulate their children to either evil or good experiences; that they are more or less responsible for their salvation; that salvation depends largely upon the nurture that is "of the Lord;" and that this is to be accomplished by restraining evil tendencies in them and by encouraging that, which is in harmony with the life and teaching of Christ, to normal development. It emphasizes the necessity of a religious pedagogy for the home and church, builded upon the religious nature and needs of the child for right development and Christ's means and method of admonition and refinement.

Christ's
teaching

Christ Jesus makes it clear that he recognizes growth or development by nurture as a law of life in the kingdom of nature and likewise in the spiritual kingdom. Everything that lives is subject to the laws of growth, and this life is sustained and developed because it hungers and because this demand of the nature is satisfied by that which it needs to supply losses and stimulate to the fuller existence. "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). They are "blessed" because the answer to the hungering and thirsting is the spiritual nurture which sustains life and stimulates to healthy growth. The life and teaching of Christ is in harmony with these life principles. Through him the unity of all being—material and immaterial—becomes a possibility. The possibility of the higher life in man is realized through

the spiritual needs which he supplies and the method which he carries into the higher spiritual realm, and which, by human co-operation, lifts man above the natural and unifies him with the divine plan of the ages. Thus the principles of supply and demand and the resultant fuller life by growth in the lower realms of life—in the animal and vegetable kingdoms—climax in their application in the realm of mind and spirit. Christ Jesus has made it possible by his principles of unity and development for man—physical, intellectual, and spiritual—to pass from the lowest point of his existence to the highest by climbing the ladder of gradual development which divinity has erected in him. He who climbs this ladder does so by unconsciously and consciously reacting to the stimuli of the Christ life which unifies and lifts higher and higher. He represents himself as “the bread of life,” “the living water,” and “the true light”—all of which are a demand of man’s nature from infancy to mature manhood. It is the divine oxygen in the heavenly atmosphere which warms, builds, and purifies. Du Bois said: “There is such a thing as soul hunger, and to this nurture responds. We may regard them as correlative terms. This hunger is the demand which life makes upon its environment for its support. Its losses and waste must be made good. But observe, life, nature, decides what it needs.”

A law of life

“For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath” (Matt. 13:12). This parable of Jesus is another statement of the divine plan of salvation by nurture and growth, or that Christianity is the realization of the life

more abundant, by the exercise of that which God has given the individual upon the spiritual environment of the things of Christ. What God has given may refer to the religious instinct of childhood, and the principle may be applied to the development of the intellect, sensibility, and will, or any talents with which God endowed the individual.

Seed and fruit "So is the kingdom of God, as if a man should cast seed upon the earth; . . . and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear" (Mark 4:26-28). "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also" (Matt. 13:24-26). In this parable Jesus sets forth the law of growth of the kingdom. From the good seed, sown by the divine one, the fruit, the sons of the kingdom, is grown, and from the seed of the evil one, the enemies of the kingdom are grown. The order of growth is first the germination of the seed or the appearance of the blade, then the ear or fruit spike, and, finally, the full grain in the ear. The evil plants grow in the same field, but proper cultivation of the sons of the kingdom will tend to their healthy growth and the holding in check the growth of the darnels. The application may with equal exactness be made to the production of individuals, the salvation of men. God planted in man's nature religious instinct; the enemy planted the tendency to evil. The religious tendency in the nature of the in-

fant, if properly nurtured, will grow and bear the fruits of righteousness and holiness; and the evil tendencies in the nature will be shaded and bear no fruit in the life. The growth is of that which they have in the beginning, and according to certain established principles of nurture. The same idea of growth is emphasized by the parable of the mustard seed (v. 30), and again, the development of that which exists by the application of external stimuli is illustrated by the parable of the leaven (Matt. 13:33). And again, another side of the idea was brought out by the Master, when he said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (John 15:2). It is not sufficient that the good tendencies exist, and that the blade appears in childhood, but proper nurture must insure the continued growth and production of fruit. By the same law by which evil tendencies may be overcome, so the religious instinct will be inhibited, if not nurtured and developed. But, on the other hand, if it be properly nurtured, it will continually become better and better fitted to produce a larger and larger yield of fruit.

His attitude
and statements

His attitude toward children and his definite statements concerning them confirm the conclusions reached in this chapter. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). The tender and trustful nature of the child—the strong emotional quality, and readiness to believe (v.6)—make the child receptive and responsive to both human and

divine external influences, which are the first essentials of normal religious growth. And the same thought is expressed by the declaration of the humility (v.4) or dependence of the child nature, which is a characteristic of greatness in the kingdom, because it is a quality essential to reaction and development into the likeness of the Master. To receive the little child in his name is to be in sympathy with childhood or to live in the experiences of childhood, which is to receive Christ (v.5). But to cause the child to stumble (v.6) is to be out of harmony with Christ and to lose his favor. What is it to stumble in a religious sense? What does this statement imply? To stumble is to fall into sin, to take a false step in the Christian life, leading to failure. It implies that the Christian life is a steady, orderly movement upward, step by step, which is in harmony with Christ's law of growth,—"first the blade, then the ear, then the full grain in the ear." In answer to the rebuke, given by the disciples to those who brought little children to Jesus that he might bless them, he said: "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven" (Matt. 19:14). What is the kingdom of heaven? What is it which the children possess? What is implied by this statement? Jesus clearly represents the kingdom as something which is progressively realized, both extensively and intensively, by growth and development. The rule of God can only be fully realized in this way. Therefore the kingdom of God belongs to the children, because their nature is obedient or responsive to the principles of highest self-realization. The kingdom is composed of individuals who react normally to religious

influences, as the mustard seed to soil, moisture, heat, etc. and as meal to leaven. So he implies that the kingdom belongs to them because they possess its characteristics—the nature of the kingdom is their nature. They are the nearest in character, and the most naturally approaching to the ideal of the Savior, who is the King of kings, and to be like him is to be like the Father, and to possess the kingdom. He said, “in heaven their angels do always behold the face of my Father who is in heaven” (18:10). So it appears that the kingdom here and beyond belongs to such as are obedient or responsive in their nature to its laws of life and growth, and that the child is Christ’s ideal.

CHAPTER XIII

Salvation by Suffering

The meaning Salvation by suffering is only a restriction of the broader significance of "Salvation by Education" to particular experiences in the life of the individual—physical and spiritual. It takes into account the purifying and developmental influences of the pain of idealization, inhibition, reconstruction, recreation, or regeneration, and fellowship with Christ in the suffering of temptation and persecution, of service and sacrifice. It is a law of restoration and perpetuation, under the changed condition of all life, resulting from man's sin. The divine wisdom, love, and justice turned the endurance of the penalty for sin into a means of regeneration of the sinner, and of restoring to him his lost estate. The way of realization of the beautiful ideal, by man's disobedience, has come to be the way of suffering and death. The pain of the weakened life and the instinctive and gradually developing ideal impel the individual toward its realization, and the recognition of this means of release from the effects of sin leads to voluntary service and suffering, essential to the higher self-realization. The way of the cross is the way of physical, mental, and spiritual transfiguration and perpetuation.

**Normal and
abnormal
suffering**

Normal suffering or that which promotes natural development is the pain—mental and physical—which results from subjective states

and objective influences—human and divine—in effecting the changes in the natural life-history of the individual, from the lower to the higher-life ideals, according to natural and divine law. The experience is normal to the extent that the external influences are natural—that is, suited to the needs of the individual. On the other hand, the suffering is abnormal, or intensified, and often perpetuated, not impelling to the desired change, when the religious instinct is unnaturally, insufficiently, or too intensively wrought upon. This discussion will be from the viewpoint of the normal experience, for it is only such which saves, but it must be remembered that suffering for another's good is normal, blessing the sufferer.

Periods,
changes, causes

The periods covered by this chapter in the life of the individual are those of adolescence and maturity. The period of adolescence begins where the period of childhood ends, at the age of about twelve years and continues to the age of about twenty-five years. The period of maturity commences where the adolescent period ends and, for our purpose, continues the remainder of the earthly life. Some of the natural changes which are experienced during these periods are: spontaneous awakening, birth of the larger self, experiences of storm and stress, conversion, sanctification, and reconstruction or the functioning of new habits and the inhibition of the old. The primary causes of these changes are: the awakening of instincts, by external stimuli, the functioning of new powers, and the accompanying pain.

The period of
adolescence

Adolescence is the period of spontaneous awakening, rapid change, and revolutionary suffering. The individual emerges from his narrow world

of instinctive and reflexive activities into the larger world outside to share in the activities of the unselfish life in the world of reason. The awakening of other powers and the budding of new ideals is followed by the struggle between the old powers and the new in an effort to inhibit the old habits and establish others in harmony with the new ideals. This struggle to give adequate expression to the new energy or the functioning of the new powers is what has been termed the storm and stress experience of this period, which is its chief characteristic. The awakened consciousness is a sense of sin and imperfection which is accompanied by doubt, fear of death, depression, morbidness, etc., to the extent that the new energy finds a difficult avenue of expression; but the unrest, anxiety, fear, etc., give place to the experience of joy as the channel of expression becomes easy in the direction of the ideal of completeness.

(1) The period of adolescence is the time of
Physical change greatest physiological transformation. The body increases both in height and weight faster than at any other time. The reproductive organs reach the stage of complete functioning. The capacity of the heart is increased, that of the arteries is diminished, and the pressure of the blood is raised. The rapid growth which necessitates the predomination of anabolism and the subordination of katabolism results in a decrease of liberated energy while at the same time there is an increased demand for functioning. Therefore the individual is awkward, lazy, and diffident; but his experiences of what might be called psycho-physiological pain stimulate him into the greater effort of establishing necessary channels

of normal expression which leads into the satisfaction of reconstructed physical manhood.

(2)
Soul change The soul, like the body, during the age of adolescence, experiences the birth of the new and larger self and a fierce struggle between the old and new ideals. There comes the unfolding of new powers—mental, moral, and religious—like the bursting of leaf-buds and flower-buds into the foliage of the rosebush, or the wriggler of the rain barrel when wings appear and it flies from its narrow confinement into the larger, freer realm beyond. There is born the desire and power to explore new and larger fields but strength comes only by struggle and suffering in an effort to break the old habits which confine and the loss of energy in the functioning of the new powers, which at first find no open channels of expression. It is the intellectual or philosophical age, when doubts arise and nothing is accepted as a matter of course. The thinking is independent, and daydreams are frequent and intoxicating. The mental condition makes it a favorable time for the choice of ideals which will control the future life, especially in matters of religion. For the parental instinct is strong, there is a moving away from self and the desire for friendship and sympathy arises—there is impetus toward God and humanity. Idealistic imitation is a primary characteristic, being especially strong in the direction of altruism, self-sacrifice, purity, hope, and love. The conflict of religious feeling during this age is with the ethical and the aesthetic.

The pain of inhibition and reconstruction In the broadest sense the pain of inhibition and reconstruction is the suffering which is incident to the necessary struggle for natural

development in the spiritual realm and also in organic nature. The powerful intellect becomes so as a result of mastering by painful effort the psychic surprises from helpless infancy to the strength of fully developed manhood. Mixed emotion can be purified only by forging through the fire of benevolent purpose. And volitional life to reach the beautiful life-ideal must crucify self-will and inhibit sinful habits by the sacrifice of persistent philanthropic activity. The pain of breaking away from an old course of action or other experience is like that of leaving home and loved ones to find more remunerative employment that the joy of companionship may be more complete in the days to come; or it is something like that which a boy experiences when he struggles away from his usual play to do his first work for pay. The principle, that the way of struggle, suffering, and sacrifice is the way of strength, joy, and renewed life, seems to be universal in action. Dr. J. C. Bose discovered that plants, like animals, possess nervous impulse, and another, referring to his discoveries, on the evidence of his experiments said: "Plants, like animals, grow tired, rejoice, despond. A greenhouse life makes them less than themselves, certainly overgrown and flabby, poorly capable of response to shock till they have carefully hardened to a fuller existence." God has recognized this principle of development from the first in his dealings with man in the chastisements which he has permitted as a result of evil doing in an effort to save him.

All pain a result of sin

"For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it . . . For we know that the whole creation groaneth in pain together (with us) until now" (Rom.

8:20, 22). This statement is a comprehensive affirmation of the universal loss and pain sustained, as a result of sin, by material creation—organic and inorganic—and the consequent suffering of man—physical and spiritual. All nature groans as a result of sin. The human soul under the spell of nature's charms—its beauties, harmonies, fragrance, and tenderness—may question the fact of its groanings. But the fair face of nature is disfigured with many a scar, the sweetest harmonies are disturbed by discordant voices, the most fascinating fragrance is evanescent, and the most pathetic tenderness is contrasted by the severe, the harsh, and the destructive. The most picturesque scenery of the brightest spots in organic nature on a Summer day is changed into the grotesque decay on a ghostly Winter eve. The nightingale sings its cheery song, but it also wails. The sweet odor of Sharon's rose is changed into the stench of disease and decay. There is the tenderness of the dewy eve, the undried tear on the cheek of innocent childhood, and of the Christ who would not quench the smoking flax, but there is the frost of winter, the pealing thunder, the hand of the murderer and the destructive storm. And, if you would know the terrible suffering of the sin-pierced body of man,—I cannot describe it—, go to the world's battle-fields and listen to the wails of the wounded and dying and interpret the significance of the fading cheek, the cold sweat, the fevered brow, the struggling heart, the heaving breast, the glassy eye, and the silent form. And, again, there appears, the pain of the sense of sin, the struggle of the wounded mind and heart which results from the

recognition of the cause of all and the possibility of reconstruction and freedom.

The pain of the sense of sin and incompleteness

The mental pain of the sense of sin or the experience of conviction which impels to the experience of conversion is a normal experience of the adolescent age of development in the sense that it is the most favorable time for the functioning of the religious instinct and the latent energy away from the old self in the direction of the Christian ideal. The experience varies more or less according to the strength of the inherited tendencies, the nature of early training, and later objective influences, but whatever the type of the psychalgia which results from a right conception of the significance of sin, it is the central experience preceding the passive and active experiences of the new ideal. To the extent that the religious instruction has been consistent with the weakened nature of the individual for normal development into the ideal self, this emotional experience is normal, acting in harmony with the influence of the perception of truth to control the volitional life. Thus the objective influences—human and divine—which strengthen and clarify the clouded intellect, the sense of pain, and normal development result in the new spiritual birth as a normal adolescent experience. Dr. Starbuck, in his table showing "The frequency with which the various kinds of affections show themselves," mentions as mental affections: sense of sin, feeling of estrangement from God; desire for better life; depression, sadness, pensiveness, humility; earnestness, seriousness; prayer, calling on God; tendency to resist conviction; doubts, questionings; and as bodily affections: loss of sleep or

appetite, nervousness, weeping, affection of sight, hearing and touch.

Conversion

The forces which lead to conversion are both subjective and objective. The subjective forces are determined by the primitive nature of man, but are varied somewhat by inherited tendencies and voluntary responses in reference to the original state and by the resulting growth and temperamental condition of the individual. Some of the subjective forces are: conviction for sin, fear of punishment, desire to be of the greatest possible service to others, to be in harmony with the conscious moral ideal, and at peace with God. These forces suggest again the soul suffering incident to salvation. The objective influences are both human and divine. The subjective tendency and power of imitation give significance to human and divine example of holy living, making it one of the most powerful external forces of conversion. And because of the nature of consciousness by reason of which it is colored, strengthened and developed in harmony with the character of the external stimuli to which it reacts, human and divine teaching is also an objective force, leading to this essential step of salvation. These forces also necessitate suffering and help to determine what the nature and degree of it shall be in the work of salvation.

Experiences following conversion during adolescence

It shall be the purpose to consider this topic only in reference to those experiences which pertain to the adolescent struggle or sense of mental pain in relation to Christian development. The attitude toward life has been changed, as has been stated, and the new ideal is very generally maintained,

but not without a vigorous struggle, consistent with the general principles of adolescent life, in both subjective and objective considerations. Doubts arise, there is a sense of incompleteness, and a wider fluctuation of religious feeling. Relapse into states of inactivity and seeming indifference, which is commonly known as backsliding, is a frequent experience, and occasionally there is a complete falling away from the new ideal and experience, and return to the old way of life. Dr. Starbuck says: "From what has been said it would appear that the effect of conversion is to bring with it a changed attitude toward life which is fairly constant and permanent, although the feelings fluctuate." The struggle with doubt and the consequent ebb and flow of interest and inactivity is accompanied by a corresponding sense of joy and mental pain. And the struggle to inhibit the habits of the old life and to establish habits in harmony with the new ideal, which is prompted by the sense of incompleteness and the desire for self-perfection and corresponding self-expression in service to God and fellow men, follows the same principles of the pain of reconstruction and the sense of sin, discussed in the experiences of gradual development, preceding conversion, but the feeling is more intense as the vision of the ideal is clarified—that is, the better one comes to know Christ, the deeper is the pain resulting from conscious disobedience and sense of incompleteness. These experiences lead up gradually to the deeper awakening and fuller experiences of adult life.

Normal experi-
ences during
adult life

The fact of normal experiences, following conversion during adult life, implies that conversion occurred at the most natural time—

in early adolescence—and that during this age the normal struggle and gradual functioning of the new ideal resulted in normal reconstruction. And again it is our purpose to consider only those experiences which reveal the suffering of development or salvation. So far as the functioning of the new life forces have become habitual and easy the feelings are the contrary of the sense of sin and incompleteness, or, they are those of peace, joy, ecstasy, exaltation, etc. But, on the other hand, when the individual contemplates the divine attributes in comparison with his own attainments, the experiences of humility and yearning for the fuller life predominates, and the mental pain of these reflections impels to the fuller consecration and more practical service which fills with the more constant assurances of faith—divine companionship, oneness with God, and the sufficiency and blessedness of righteous character. Dr. Starbuck, in his discussion of the motives and purposes of adult life, says: "His most prominent motive is to live in the lives of other persons, and to lose his life in love and service, in unison with God." To the extent that he discovers that his activities are unsuccessful in his efforts to realize this ideal his feelings are painful. Dr. Ames said: "Feeling discloses the harmony or discord of movement and properly tends to facilitate pleasurable and to inhibit painful movements." He also said: "Disagreeable feelings accompany inhibiting, disintegrating, unsuccessful experiences."

Sanctification

The experience of sanctification is a sense of right attitude toward God and man, fully realized. The sense of oneness with God is consciousness of sufficiency of character, measured by the new ideal,

revealed by the Father, Son, and Holy Spirit, while the included righteousness is consciousness of consistent expression, with the passive experience, toward men. The testimony of different persons who have claimed this experience seems to justify both claims, by some persons, that it is attained by gradual growth, and, by others, that it is an instantaneous effect. And while, according to the testimony, it more commonly follows the crisis of conversion, it is also claimed by persons who never experienced this crisis in religious awakening, developing gradually from childhood. And again, others seem to have passed through all the experiences, leading to sanctification and to be living in harmony with this ideal who do not claim the experience. But, whatever the cause of these differences, it seems clear that the psychalgia which precedes it is a normal experience, and that the attitude and the effect to be maintained requires constant effort. The mental pain which leads to it is closely akin to that which precedes conversion, the only apparent differences being that of degree and that the struggle preceding sanctification is a sense of imperfection instead of the sense of sin. Starbuck says: "Interpreted from the psychological point of view, the whole struggle after conversion, . . . grows out of the conflict between an old habitual life and a new set of functionings which have not yet become well established in the nervous mechanism. The new set of activities are those connected with the association centres in the brain, and correspond to spiritual insight. The old habitual activities are those which constitute the lower, reflex, sensuous arcs in the nervous structure; they have been ingrained during all the preceding years into its

tissue. Not until adolescence are the higher psychic powers aroused in earnest—the function of conversion is to set them going for religious ends. The person, to be sure, has acted as if he were a spiritual being; but in so far as there has been self-direction, the lower centres have been organized simply within their own sphere, they have been a law to themselves. But now after the higher centres are awakened, after the person in conversion has accepted the spiritual life as his own, those activities remain a law in one's members which war against the higher. Sanctification is a fresh affirmation, when the new life has become established, that the old does not exist."

So far we have emphasized the scientific background which brings out the meaning of the Savior's life and teaching which is the climax in the revelation of salvation by the suffering of sacrifice and death and the birth pains of a new spiritual life, leading to transfiguration and eternal glorification.

Necessity for
his suffering
and death

The life and death of Jesus was in perfect unity with the principles of renewed life and growth by suffering and death. He sacrificed to bridge for man in the application of these principles in the spiritual kingdom where man was too much weakened to go alone. He came to do for man what the law could not do, wherein it was weak. Man could not pay the death penalty for sin and still live. He knew not the law of the Spirit, and was controlled by the law of the flesh. Jesus revealed the mind of the Spirit, condemned sin in the flesh, and made it possible for the requirement of the law to be fulfilled in man and at the same time

ministered to him the higher life. Through the strength of Christ, death to the mind of the flesh, or death of the sinful self not only satisfies the demand of the law but also gives the mind of Christ and so releases from the law of sin and death and reinstates under the law of the Spirit which is life and peace (Rom. 8:1-10). His suffering and death was the divine plan of the ages for man's regeneration by fellowship with him (Rev. 13:8). Men, after beholding him as the Lamb of God (John 1:29), and getting his spirit as the Son of God, are, likewise, to be sent forth as sheep in the midst of wolves (Matt. 10:16). So by virtue of his sacrifice and death, because death was not fatal to his life, and because he lives, man may live also by passive and active fellowship with him, thereby being lifted in the divine plan above the natural to the realm of the supernatural by the strength of his elder brother and Redeemer. He is man's only hope of salvation from sin (Acts 4:12); and his mission could be completed only by suffering and death; for "apart from shedding of blood there is no remission . . . but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:22-26).

Jesus taught the meaning of his suffering and death in the conversation with his interested but discouraged followers on the road to Emmaus after his resurrection. In answer to their troubled reasoning concerning the things that had happened him, he questioned them concerning the necessity of his suffering. "Behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24:26). He thus taught them that the only way to his glory was the way of suffering and death. He then re-

minded them of prophecy and promises and of what he had before told them, saying, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations" (v. 46). He thus taught the necessity of his suffering and death in order that men might suffer repentance unto remission of sins in his name. It was essential to meet the demands of justice and of mercy. While it measured God's hatred of sin, it also magnified his love for the sinner. It was his suffering and death which paid the debt and gave credit in his name to the debtor who may settle the account with him for just what he has with which to pay.

Extent of his
suffering

The suffering of Jesus was co-extensive with the effects of man's sin. It extended to every faculty of his humanity—physical and spiritual. Isaiah describes something of the nature and extent of his suffering: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (50:6). Oh, the shame of the smiting, the plucking, and the spitting! How his sensitive nerves and gentle spirit must have suffered under such undeserved cruelty! And again: "By oppression and judgment he was taken away . . . and they made his grave with the wicked . . . although he had done no violence . . . Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin . . . he shall see of the travail of his soul, and shall be satisfied" (53:8-11). The extreme agony of soul here described was being experienced, when in the Garden, Jesus sweat "as it were

great drops of blood" (Luke 22:44), and said, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38), and prayed, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt" (v.39).

Power of his
suffering and
death

The word of the cross of Christ is the power of God unto those who are saved (I Cor. 1:18)

and even the angels desire to look into the meaning of the sufferings of Christ and the glories to follow them (I Peter 1:11-12). Jesus said: "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). The cross was the doorway to his glory, and it was his power with the heavenly Father and with men. His suffering and death was the prelude of an empty tomb, of an ascended and highly exalted Savior, giving him a name above every other, both in heaven and in earth, to whom every knee should bow, and whom every tongue should confess Lord, to the glory of God the Father (Phil. 2:7-11). The cross is the point of attack with the Father for men, and it is the cleft in the Rock to which converts, as clouds of doves, are drawn, and to which they fly to find food, and rest, and shelter from the wintry blast (Isa. 60:8). It is the strongest command of man's love and obedience, of his sacrifice and service, with the assurance of victory in his name in the final exchange of suffering for joy and peace, of death for life. The drawing power of the cross is strikingly illustrated by the continual observance for nearly two thousand years of the memorial of the Lord's Supper, inaugurated by the Savior. He said: "With desire I have desired to eat this passover with you before I suffer . . . This is my

body which is given for you: this do in remembrance of me . . . This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22:15-20). This was an appeal to the almost instinctive tendency of human nature in the presence of great heroism to embody their gratitude in some lasting memorial, and the hearty response which it has received places the event in its true light from a practical point of view. In all these centuries past the heroic in Christian character has been stimulated by this event of the ages from the maximum of the suffering of martyrdom and the minimum of mutual serviceableness on and up toward the happy extreme of perfected reciprocal serviceableness and the consequent reduction of individual suffering.

Fellowship
with him in
suffering

Fellowship with Christ in suffering is a condition of discipleship. He who would be a follower of Jesus must interpret and be born of his spirit—the spirit which gave him courage and strength to endure the suffering of the cross, to lighten another's woe. It is the personal spirit which is passively and delicately sensitive to all suffering, which is eagerly and constantly active in its efforts to relieve it, and which experiences deepest, sweetest joy, gathers inspiration and develops strength to endure with every victory won. It is the spirit of complete surrender to him both actively and passively. The body is brought under subjection to this law of the spirit of sacrifice and service, though it be painful to endure and directed toward another's weal. Wiclif said, "This flesh serves to the soul, suffering as it should suffer, and doing as it should do, when it is taught well of the soul." Though necessarily less intensive,

fellowship with Christ in suffering means that the suffering of his followers is co-extensive with his own; for it was all for man that Christ Jesus suffered, and to follow him for strength in all his weakened powers—on account of which Jesus suffered so extensively—man must be exercised in all, not to pay the penalty which Jesus paid, not for the smart of pain, but for the healing which it brings. Jesus is the remedy for all the effects of sin, and he must be wholly and practically applied, in his thinking, feeling, and willing. The more willing one is to suffer pain for another's joy, the less cause there is for suffering. Milton said, "Fellowship in pain divides not smart."

Paul's testimony

Paul, who knew from experience much of suffering in its various shades of meaning, as it applies to the sinner in its purifying and developmental effects, spoke emphatically concerning the spirit's interpretation of these things of Christ to him. We will notice only a few statements. He said: "The spirit himself beareth witness with our spirit that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (Rom. 8:16-17). Again, he says, "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead" (Phil. 3:8-11). By these statements he teaches that fellowship with Christ in suffering is a con-

dition of sonship (Heb. 12:8), and glorification with him, and that glorification is a condition of joint inheritance with him; that sacrifice is a condition of knowing Christ, and that knowing him is a condition of gaining him; that willingness to submit to any means of attaining unto the resurrection from the dead, or suffering and death to the things of the world is a condition of knowing the power of the resurrection. And again, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. 8:18).

His picture of suffering love in this present age is a dark one, but it is not worthy to be compared with the glory that is to be revealed by it (II Cor. 1:5-7). The night reveals worlds and beauties which the day never discloses. So the suffering soul—the mind and heart struggling for growth—glorifies human character. The scars on the soul, and the consequent weakness, anxiety, fears, and failures, by the struggles of this age, are healed and overcome through him who loved us. The tears and bleeding heart for another's woe—for unconcerned sinners and unfaithful friends—is the Christian's Gethsemane or course of grace which prepares for the dainties of eternal glory. The first is the bloom, the second is the fruit. It is the glory of success in the flight for purity—the exchange of the desert for a paradise, thorns for the tree of life, stained robes for a white garment. Ah, it is the weary soldier returning from the field of battle with the victor's crown—a fatigued traveller passing the perils of his journey with home in view! Ah, it is the shepherd returning from the mountain peak, tired and foot-sore, but rejoicing with

the wounded lamb on his shoulder, in sight of the fold!

It is not enough that God's children, redeemed by the blood of Jesus, should be influenced by his suffering, but they must themselves endure suffering to prepare them for the greater endurance—to give them strength for the glory of victory. Rambach said, "We are not yet mature for sufferings, while allowed to stand at a distance and view the sufferings of others," St. Augustine said, "God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone," Wesley said, "One of the greatest evidences of God's love for those that love him, is to send them afflictions, with grace to bear them," and St. Ambrose said, "The mother makes a pretence of casting to the ground the dear child in her arms, so that the child may cling more closely to her." Thus life's difficulties—the struggles, the temptations, the aches, the sorrows, and all—are seen to be but God's command of man's strength. It is the conquest for truth and the development of strength to live it—the fight of faith for personal salvation.

Christ's words
the final evi-
dence

The beatitudes described in the Sermon on the Mount (Matt. 5), both the passive qualities and the social characteristics, are conditioned on humility and suffering. They are the blessed because they are "the poor in spirit" (v. 3), "they that mourn" (v. 4), "the meek" (v. 5), "they that hunger and thirst after righteousness" (v. 6), "the merciful" (v. 7), "the pure in heart" (v. 8), "the peacemakers" (v. 9), and "they that have been persecuted for righteousness' sake" (v. 10). Listen to Jesus' words of encouragement to the patient man sick of the palsy, for whom faith

was suffering, "Son, be of good cheer; thy sins are forgiven" (Matt. 9:2). In reference to this passage, Bonaventure said, "Never in the whole Gospel do we read of any of the apostles to be called 'Son,' like as this sick of the palsy was, so grateful to God is sickness and poverty when sustained with patience." To the twelve apostles he said, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves" (Matt. 10:16). And again, he said unto them, "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (vs. 38, 39). Soon after this, John having been thrown into prison, Jesus sent him the message, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:5, 6). Then turning to the multitudes, he commended John in stronger terms than he had occasion to do prior to his imprisonment (vs. 7-10). After teaching them some lessons of human responsibility and of his glory and greatness, he turned to his duty, as man's friend and Savior, appealing to all those, tired in body or burdened in spirit, to come unto him and put on his yoke as a means of rest (vs. 28, 29). More directly to the point, he said: "This is my commandment that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things I commanded you" (John 15:12-14). This is strong language and teaches unmistakably the Savior's desire for man's fellowship

with him in suffering, the highest expression of it, and how it is to be exercised for individual development or salvation. He asserts that man's highest expression of love is to lay down his life for his friends. To be the friend of Jesus, man must be willing to give his life for him; for he has also commanded the greatest love to God. Therefore he regards the expression of love to one another as done unto himself. So fellowship with one another in suffering, Jesus considers as fellowship with himself in his suffering for man; for he says, "Ye are my friends, if ye do the things I commanded you," in connection with the statement, "This is my commandment that ye love one another, even as I have loved you." If Jesus had said nothing more on this subject, it would be sufficient to reveal how impossible it is to please him without giving the life to one another in reciprocal service to relieve the suffering of those in need. Mutual love compels this active attitude. The passive quality of regenerated character is sensitive to every touch of human suffering, whether physical or spiritual, whether for want of temporal or eternal good, and dies daily that it may live the more abundant life.

CHAPTER XIV

Salvation By Service

The meaning Salvation through service emphasizes the social nature and the social need of the individual in order to attain to highest self-realization. It suggests the fact that man was fashioned in creation in relation to all material and immaterial being, and especially to other human beings, and that only in this unity and development of the organism can the possibilities of the individuals be realized. No man liveth to himself. In fact no man can live to himself. The social organism is composed of personalities; and it is no less true that personality is a social product. Mutual dependence and serviceableness is a law of life, and only as the individual reciprocates the service of society can he enjoy the reflex benefits of right self-activity and the direct benefits of the action of the healthiest possible social organism.

Unity of all being The unity and dependence of all being is everywhere manifest. Even in inorganic nature, there is the law of universal influence of relationship which is constantly effective for the good of man. I refer, in part, to the constant and universal force which ascends to highest heaven and descends to lowest depths, which interpenetrates the substance of all material being—gravitation—which is a mighty master-builder, binding together smallest particles and most stupendous worlds. The potencies of matter may be directed—we may shut

out light, we may shut out heat, but we can never shut out the power of gravitation. Its law is universal and constant, and every particle of matter in the universe is obedient. "Every particle of matter attracts every other particle directly in proportion to its mass." To preserve the earth a sphere and to make it fulfill the design of its existence, every atom must serve this law of right relation and influence between all the parts of the inorganic whole.

Energized
matter and
change

This reciprocity at the base of unorganized matter is essential to the higher action of matter energized. Every energy in the mate-

rial universe, real as matter itself produces changes, made possible by that which went before it, the service of natural law, and the unity of all obedient being. That wise direction of the potency of matter "which moulds a tear and bids it trickle from its source, that law preserves the earth a sphere and guides the planets in their course."

Organized and
vitalized mat-
ter

Energized matter precedes and is characteristic of matter organized and vitalized. Life is associated only with organic matter, and organic matter is energized. Life begins only in the presence of contraction, sensation, and assimilation—all of which are accompanied by heat, electric power and motion.

Intellect, moral
being, and
spiritual life

At the next step upward, man is endowed with intellect and moral being, and, finally, the incarnate God comes that man through a material creation may climb to God and inherit spiritual and eternal life.

Unity and ser-
vice

There is this evident unity of all being, vital relationship between the larger units of

it and necessary serviceableness, mutual throughout, for the realization of the divine plan in the elevation of man to the plane of the divine.

Heavens, earth
and ocean

The heavens, earth and ocean are closely related and mutually dependent. Each can be understood only in its relation to the other parts. The stellar universe, the sun and moon, the land and sea are what they are singly because of the whole. The ocean without the land, the earth without the heavens, are conditions, by man, unthinkable. With any part missing, the balance would be disturbed, and the design and phenomena of nature would sink into chaos.

Smaller wholes

Beginning with some smaller wholes, let us, by analysis, discover some more readily apparent relations and reciprocal service in harmony with the universal law, that we may better understand the relations of men in the spiritual kingdom and mutual duty of each to each, of each to all, and of all to each, in the service of the law of the life of love.

Mineral and
vegetable king-
doms

The mineral and vegetable kingdoms are reciprocal in their action. Vegetation is dependent upon fertility of the soil, atmospheric conditions, and other elements and forces of inorganic nature for its life and productiveness; and the nature of the vegetation of a particular locality modifies the fertility of the soil and the influence of the potencies of matter producing it. Here as elsewhere in the divine economy is demonstrated the process of building by mutual giving and receiving. The means of change in material nature everywhere justifies the end for its accomplishment. No energy, rightly directed is ever lost, else the divine re-

sources would become exhausted and his purpose defeated.

Animal and
vegetable king-
doms

The same may be said of the relations between the animal and vegetable kingdoms.

These are complementary to each other in numerous ways. The one subsists upon the other and vice versa. The plant gives itself to the animal for food, the animal gives of itself back to make a better plant and is itself made better still. The animal gives carbon to the plant and the plant gives oxygen to the animal, and each is made better both by what it gives and receives.

Kingdom of
lower animals

Now let us consider more particularly the relations of the members which constitute the kingdom of lower animals. Lyell in his elements of geology said in effect that the entire fauna of a locality will be changed by the introduction of a single species. And it seems true that the relative numbers of each and that the character in general of all will be modified by a single intruder. For instance, if the newcomer be a carnivorous animal a change will begin in the reduction of the weaker animals on which it preys, and, if it feeds on the eggs of other animals, there will be born fewer oviparous animals, and there will result a smaller supply of eggs for food, which will cause a change in the nature of the egg-eating animals, and so on indefinitely. If, on the other hand, the new animal subsist on animals which feed on eggs, larger numbers of oviparous animals will be born, survive and exercise influence. Every animal is affected for good or bad by every other animal, and the fittest survive, and develop to serve the end of all being.

A community of
sponges

We will analyze a smaller whole—a community of fresh-water sponges. In this com-

munity, city, or colony, large numbers of individuals, each serving the law of its own being by serving itself and serving its neighbors, work together toward a common end. The work of each is individual and special but the service of all is mutual and essential, not only to individual perpetuity and freedom but also to the perfection of the whole. One is a manufacturer, another, a builder, another, a feeder, another, a sweeper, another, a reproducer. The skeleton is manufactured, the walls are builded, the food is swept in, the refuse is swept out, the city is founded, and the interests of the individuals, whatever their various functions and possibilities, are alike conserved. Whether or not the facts justify the scientific conclusion that these various cells are individual animals, which retain a degree of individuality while working for the common good of the organism or colony, as some scientists have claimed, the relations sustained and the mutual and reciprocal service rendered are no less suggestive and instructive.

The aim of the divine for the human and the means for its accomplishment

The unity extending through all being and the mutual serviceableness of all its parts and forces—suggested by these facts of organic and inorganic nature—are an introductory revelation of the aim of the divine for the human, and the means for its accomplishment. It reveals the purpose of God to save man by serving him and by getting a higher reciprocal service from him. By salvation is meant the realization of the highest possibility for man in all his being—physical and spiritual, human and divine. All being of a lower order than man with its laws and changes is for man's good—to serve his needs for life and growth. And all being of a higher order than man is re-

lated to him and exercised for his salvation. The facts also preface and objectify the higher order of relationships and more universal dependence between the members of the spiritual kingdom—human and divine. God became incarnate that man through the service of both the human and the divine might transcend the material and the human to the realm of the spiritual and the divine. Jesus said: "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves may also be sanctified in the truth. Neither for these do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." Again, he said, "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The spiritual
kingdom

In these quotations we have a statement of the parts and forces of the spiritual kingdom, the relation of these, and a picture of its extent and character, the end to be achieved and the means and method of its accomplishment. The parts are God and man. The forces are purity and unity of mind and heart, or the law of mutual and reciprocal love. The relation is that of the members of a family. Its extent is the world. In character it is spiritual and progressive. The end to be achieved is the salvation of humanity—the regeneration of society. The means is personality—divine and human influence. The method is co-operation in service.

Completion of
the kingdom
the aim

The kingdom of God, begun in the earth and to be perfected in the world to come is

the end of all created being. It is the center toward which all material, social, and spiritual being point, and within the limits of which all being is to be unified for the good and glory of those personalities produced by it and which compose it—man and God. It is the highest expression of God's creative energy in providing for the material, social, and spiritual needs of men for the realization of their largest possibilities. It brings nature, man, and God into such close relationship and endows man with such power as makes it possible for him to subdue nature, to rise above it and become like the divine ideal—the God-man.

The kingdom,
an organism

This kingdom which all lower being may be made, unconsciously and involuntarily, to serve, is an organism, composed of divine and human personalities, consciously and voluntarily rendering mutual and reciprocal service. It is an organism in which God and man and man and man co-operate to the advantage of each and all. It brings God and man so close together that whatever is the most humane is the most divine. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," the judge will say in the last day.

Relation, service and life

The unity between the human and the divine in the religious organism and the emphasis placed upon the necessity of active co-operation in the kingdom lead to the conclusion that religion is life—life of right relationships and right activities. The facts also lead to the conclusion that Christianity is a social religion, existing in embryo in the nature of every normal individual, which, under right influences of relationship,

will develop in obedience to the laws of the life of the kingdom. That God created man to be a companion for himself is evidence of God's social nature, as well as it is evidence of man's social and religious nature; for God commands unity of spirit in his kingdom, and it would not be like the divine to make it more difficult than necessary to harmonize with his commands. The same truth, together with the fact that Christ is the Son of God, is also evidence that Christianity is a social religion. The true religion, coming from God, must be in harmony with the divine nature, the life of Christ, and in harmony with man's normal nature, providing for his needs of natural development and harmonious living in the kingdom. The individual is as much a product of the organism as the organism is the result of associated and related personalities. Bishop Vincent said: "The highest and best art lies in the development of personality—to learn when to be silent, to use wit and humor, to withdraw from active communication and hold communion with God. . . . I am a great believer in the Sabbath but I believe more in a Sabbath seven days in the week, making sacred every day and its duties, the cellar and the kitchen as well as the sanctuary. It is high art to be cheerful, to show a smiling face, to have self-possession under divine guidance, to follow right and wide reading, to be helpful in society."

Relationships
in the kingdom

What are the relationships in the heavenly kingdom? God has answered this question in terms, the value of which are familiar to humanity. He objectifies the spiritual relations of the kingdom in the figure of the family—the fatherhood of God and the brotherhood of man. The terms which we use to express

the relations and duties of the earthly, divinely appointed human family are the terms which God has employed in the scripture to express our relations to him and to each other. God is to us a father or a mother; we are to him sons and daughters; and we are to each other brothers and sisters. So this figure expresses the religious relationships of the members of the kingdom of God; and, if rightly applied, it is a sure test in determining who are members of this family.

Dynamics of the kingdom

The dynamics of the kingdom is unity of the members in mind and heart under the influence of the law of reciprocal and mutual love. Or the kingdom is constituted by the union of the perfect personality of God and the different but related personalities of men, approaching perfection—spiritual symbiosis—under the potency of the impelling power of love. God takes man into companionship with himself, not to enslave him but for the purpose of imparting to him divine strength, protection and freedom. This association of man with God, much to the advantage of man, finds the origin of its dynamics in the meaning of the Latin words—*com* and *fortis*—from which comes the English term, *comforter*, to represent a large work of the Holy Spirit for the blessing of man. These words signify companionship with strength. So the potency of the spiritual kingdom is the strength of purity and love of God which directs man upward to conscious efficiency and power of character—the noblest and grandest of God's work.

Extent and character of the kingdom

The kingdom, in its ideal, is co-extensive with the world of mankind. In reality, it includes only those who enter the partnership

of the kingdom and are governed by its laws. It is progressive both in extent and character. The field of activity and possibility, in the present age, is the entire world, which may be said to be divided into two hemispheres—the kingdom of light and of darkness, or the old society and the new. The difference in these is the relation of the human elements to the divine, and to each other, made different by voluntary activity. One day, the poet, Tennyson, in company with a friend, paused in front of a window to view some pictures. This friend knowing Tennyson's admiration for Dante, asked him what there was in Dante's face which was absent in Goethe's. Tennyson at once replied, "The divine." The presence of the divine in the life of the individual characterizes the kingdom of light.

Aim in the
kingdom

The divine aim is the perfection of the social organism—the salvation of the world, now in two kingdoms. Or the regeneration of the old society and the extension and ultimate perfection of the new is the end consciously sought in the kingdom of God. The aim of the kingdom of darkness is opposed to the realization of the end of the kingdom of light. The salvation of the world means universal unification of purpose and general co-operation in the world organism of humanity for the realization of a common end. To bring about this end is the burden of the powers of light.

Means and
method

The means and method of attaining this end is based on the nature of the divine and the psychological constitution of man. If we separate the means and the method, we may say that the means which God employs is human personality or character

fashioned after the nature of the divine, and the method is the development of the God-given possibility of self-realization by self-activity, individual service to other individuals, and the service of the redeemed society to the world.

What is spirit or personality Personality, human and divine in co-operation, is the spiritual force in the world, which, alone is effective in the regeneration of the old and sinful society. What spirit is can only be understood in terms of its own self-consciousness, of gradually developing power to feel, think, and serve the law of life; nor defined, except in terms of freedom in its activities for society. Personality, though it serves society, is a social product—divine and human—and is, therefore, a debt which the individual owes, and which he can never pay except by giving it back in service. This fact has been expressed by mothers who have been heard to say to their children: "You can never pay for your raising until you raise a family of your own." Jesus said men save their life by losing it. Man is in debt for his birth, for his education, for all, and God has made it possible for him to pay by giving all.

Relation of material and spiritual Spirit or personality is so far above the material that reason says to many clear and profound thinkers that it did not result in the natural evolution of all being, but that, with personality, a new creation begins. However that may be, it is clearly evident that the Creator closely related the material and the spiritual, giving the spiritual the power of dominion over the material, and the stronger spirit influence over the weaker. It is also true that the material, though far

removed in nature from the spiritual, is connected in some real way to the spiritual and must be taken into account in the salvation of the individual, and society. Men no longer think of the body as less sacred than the soul.

Personality and the body Personality is not the body but the body is an instrument of which personality makes use, and without which it cannot serve as a means of salvation. It is also true that personality is modified by the condition of the body. Clearest thinking, purest emotions, highest service, and holiest joys are seldom realized in a weakened body, whether by disease, insufficient food and clothing, or impaired intellect or moral nature, or other cause. Hence the inconsistency in claims of interest in men's souls with no apparent interest in the needs of their bodies. The individual must be saved to save society that society may encourage the fuller salvation of the individual. Peabody says: "the only salvation Jesus offers is through saviors, and saviors are those who have sanctified themselves for others' sakes."

Social service a need of man's nature Man is a social and religious being. Christianity is a social religion, adapted to man's needs for normal religious development. Man can be developed and perfected religiously only by social service the same as he can be developed intellectually and physically only by suitable activities of expression. Self-sacrificing Christian service is a law of life in the kingdom of God. Without expression, which purifies, beautifies and strengthens, personality loses its saving influence on the world, and the vitalizing effects of highest self-activity on the individual.

Relation between individual and social regeneration

There is a close and vital relation between individual and social regeneration. The organism is modified by each individual and the resulting society, in turn, modifies each individual. Service is development and development is service, and so on indefinitely. Phillips Brooks, thinking along this line, said: "No man has any right to contemplate the life before him, no man has any right to be living at any moment of his life, unless he knows himself to be doing all that he can to develop his own soul and make it shine with its peculiar lustre in the firmament of existence. And no man has a right to be living at any moment unless he is also casting himself away and entering into the complete and devoted service of his fellow man. In order to cultivate himself more completely, the man is to sacrifice himself more completely. In order to sacrifice himself more completely, he is to cultivate himself more completely. These two great principles of existence will only come into harmony with one another in mutually administering to one another, as they pour themselves out together and mingle with one another, and find themselves a part of the great plan of God."

Religion is relation and mutual service

Internal and external Christianity—individual development and strength of character of which a healthy organism, conducive to individual perfection, must consist—are alike dependent upon mutual and reciprocal service. The language of saving faith is the language of relation and service, drawn from the familiar relations and activities of social life in every-day experiences. For instance, such words as, love, peace, and obedience; unity, purity, and sympathy;

fishers, laborers, workers, and servants; visiting, administering, teaching and preaching. These words suggest the mutual duties of the citizens of the kingdom, the activities of the faith which works, and lives because it works, and saves because it lives and works.

What living
faith does

A living faith, which works by love, reaches down to the lowly, brings good cheer to the lonely, entertains strangers, goes on rough ways to assist the weak, places shoes on the bare feet, builds fires for shivering children, feeds those who are hungry, legislates for the home, helpless women and children, removes temptations from the community, mediates and arbitrates national and international differences, builds public libraries, hospitals, asylums, and schools, indulges no luxuries while the poor lack necessities. It dramatizes in a vital sense the Christ spirit and the Christ life, who went about on earth doing good, leaving at last the cross on which he died. In him is the unity of the physical and spiritual, the human and the divine. He is the ideal servant of the world, its hope of regeneration, of perfected personality, of unity with no discordant forces, of salvation by mutual service.

Destructive
disobedience

We have discovered constructive forces at work in nature with evidences of unity and mutual serviceableness running through all, producing changes toward the fulfillment of a glorious prophetic end. But destructive forces, which disturb this unity and delay the realization of perfected being, are no less in evidence. The discordant or destructive forces entered with the coming of free human personality, with man's unwillingness to serve the law of unity of the spiritual kingdom,

God in being means unity, perpetuity, and perfection but man fell out of harmony with the divine plan of reciprocal service, development and rest, incurring the displeasure of his just Creator, and loss to himself, making suffering and death facts of all life, and sacrifice as well as service essential to man's restoration and salvation.

Death ministers
to life

Nature has advanced and life in nature has been perpetuated by metabolism or by processes of destruction and construction. The tearing down and building up processes are continually going on in the physical organism of man—dead cells are sacrificed for new ones. In the vegetable economy also, death is a fact incident to renewed life. And in lower forms of animal life, outgrown organs are sacrificed for those of more desirable functioning. Death in nature ministers to life.

Inhibition by
disuse

It is also everywhere evident in organic nature that disuse of an organ causes the inhibition of its function and that constant use is essential to normal development and functioning. The eryonicus, for instance, a member of the lobster family, living at a depth of about 800 yards in the ocean, by its dark life has lost the power of vision, the organ of sight having disappeared, leaving only a slight depression where the eye-stalk originally grew.

Social and re-
ligious faculties
require expres-
sion

In like manner the instinctive social and religious faculties of personality are inhibited by life which affords no opportunity for expression or proper functioning. The individual who lives in the kingdom of darkness, rendering no social and religious service, loses moral vision and the noble faculties with which God endowed him are inhibited

and the powers of discord are developed in opposition to the design of God for man, necessitating the fullest sacrifice and service to bring about his regeneration.

The supreme
sacrifice and
service

The supreme sacrifice was made for sinful man by the Son of God. Because of his death, the demand for human sacrifice is decreasing to the extent that mutual service increases. Service now saves the life of the mother to serve the child. The spirit of service prevents the sacrifice of life in warfare and preserves the life of the individual for service to society. The sacrifice and service of Jesus Christ saves man from spiritual death and keeps him saved by service in the spiritual kingdom for continued and perfected service to the world. The fuller the mutual service, the less the sacrifice required. The giving of the complete life of service saves from the sacrifice of eternal life, or develops the perfected unity of life where no loss is sustained, and where there is no possibility of retrogression. This is salvation by service.

CHAPTER XV

Salvation by Faith

**General
statement**

Faith involves the whole mental life—rational, emotional, and volitional, or intellect, sensibility, and will. It is a relative term. Its strength is proportional to evidence and emotional experience, and it is completed and re-enforced by action. It is universal in application to all successful efforts, in the realization of ideals by interested activity, along any line whatsoever. For instance, if the teacher would be successful, he must be interested in the future well-being of the child, must believe in the possibilities of the individual for development, and must have confidence in his own means and method of leading to the desired end; and the attitude of the teacher must be such, and that which he offers so related to the natural needs and interests of the student, that the learner believes in the teacher. These are conditions which precede and lead to the activity which reaches the end. Religious faith, or the faith which saves from the effects of sin, involves these principles, but the ideals which the individual seeks to realize are not the same, but are the demands of the nature for the highest self-realization. There is present in every child instinctive religious faith, which may be strengthened by soul nurture or right education, and faith, in proportion to its strength, prepares for service and all necessary suffering for the realization of the religious ideals. So

it is evident that faith is essential, even from the scientific viewpoint, to salvation, and that nurture or education, service and suffering are also conditions of highest self-realization. Ames said: "When faith is examined psychologically and compared with similar phenomena in other than religious experiences, it is found to correspond with the purposive factor in activity. It may be said that wherever there is an ideal of any kind there is faith. This is clear and obvious in so far as ideals are conceived dynamically. An ideal is an end of action—that is, as something desired, something for whose realization effort is confidently put forth—involves faith. . . . Religious faith is differentiated from other types of faith simply by the ends or ideals which it seeks. Faith in ideals which are felt to be the highest, the most valuable, and the most essential, is religious faith. Religious faith is therefore only another term for the religious consciousness itself, since that consciousness is purposive and dynamic and centers in supreme ideal values." And Brooke said: "Christian faith is not a thing apart from our nature, and impressed upon it from without; it is the expansion of an original quality; it is the spiritualization of a natural quality; it is the daily faith by which we live brought into contact with the highest possible subject and in the contact with the divine made divine. So glorified, it overcomes the world. But even unglorified, it has this overcoming power. No one conquers without it."

Instinctive
faith

By instinctive faith is meant simply the endowment of the individual with the faculty and power, in the absence of other evidence, to react unconsciously to divine influences and the tendency toward

conscious and voluntary trust in God to the limit of the undeveloped ability to reason on the things of God. These facts are verified by the child and those who have never heard the Gospel, as well as asserted by the scripture and science. That the child is capacitated to react to the Christ life, or that their experiences are in harmony with his experiences, and that it is by faith in him was declared by Jesus himself (Matt. 18:6). Here he says the children believe on him. Again, he says that the kingdom of heaven belongs to them, or that they possess the character of the king (Matt. 19:14). That heathen adults have this faculty and power was asserted by Paul. "When Gentiles that have not the law do by nature the things of the law, these not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Rom. 2:14, 15). Angell said, "we come into the world, so to speak, with a bias already favoring certain experiences at the cost of other possible ones." Of course, this psychologist had reference to the instinctive tendencies with which God endowed man, and one could not think of God giving man a nature contrary to the experiences of ideal humanity, as it is found in Christ Jesus. So the first religious experiences of the child are intuitively Christian and will continue such unless evil influences inhibit this tendency by the formation of bad habits. It appears, therefore, that other evidence must be brought to the consciousness as the child develops capacity to understand, if the Christian experiences are to continue. Coe said: "Instinctive cravings constitute, of course, an item

of evidence, but this item must be co-ordinated with all other obtainable before it is allowed to influence assent. Again, he said: "Instinctive impulses and emotional needs . . . are inducements to action, but only a part of the evidence of belief." And again, he said: "Christ is so related to us that no intellectual interest or consideration can justly postpone a personal decision in favor of what are, in germ, the essentials of the Christian life. We may begin with experience and end with facts. Our nature accepts Christ as ideal." All the faculties of the mind and heart, as they awaken, must be exercised in faith. It has its intellectual, emotional, and volitional aspects.

Intellectual
element of
faith

Faith is the means, by the grace of God, through which man is brought under the influence of the divine power and moved upward in harmony with his will. Or it is through faith, as a channel, that man enters the kingdom of God and is enabled to conform to the activities of that kingdom and capacitated to enjoy its privileges. This has reference to the adult, who departed from the natural course of development and went out from under the Fatherly restraints, lost the divine image and the divine blessing, making it necessary for him to be convinced by evidence other than the original evidence of intuition and the emotional sense of need. This implies the intellectual experience of faith essential to regeneration, and final salvation. The contrary theories or passive ideas must be displaced by the Christian ideal or divine truth, as expressed in Christ. Somehow, faith means the conception of the truth of the Christ-life—the reality of his ideal

humanity and his divinity, or assent to the truth of God in humanity. This is the intellectual side of faith of the mature mind. The germ principles are seen by the eye of the soul, very dimly at first, as it were in the dark, and must be confirmed by experience and other evidence which has not yet appeared; or the experience may come first and the facts follow, but faith is never complete until it is characterized by the intellectual element—we must know what or in whom we have believed. Spurgeon said, "Faith arises out of assured knowledge." But this assurance may arise at first from the instinctive faculty, and, later, be confirmed by the reason. That the individual may know what or in whom he is to believe, he must be taught, whether by the voice of God directly, in nature, in the scripture, through Christ Jesus himself, or other preachers or teachers. Ford said, "The faith of the blind man (Mark 10:52) came in the truest way, namely, by hearing. He could not see; he believed on the testimony of others." He saw by faith and trusted. Moody said, "Faith is the eye of the soul, looking out and trusting God." To look implies the intellectual act of perception, but to trust implies the emotional experience of love.

Emotional element of faith James said: "An emotion is a tendency to feel, and an instinct is a tendency to act, characteristically, when in the presence of a certain object in the environment. But the emotions also have their bodily 'expression,' which may involve strong muscular activity. . . . In both instinct and emotion the memory or imagination of the object may suffice to liberate the excitement." And Dewey said: "feeling finds its

absolutely universal expression in religious emotion, which is the finding or realization of self in a completely realized personality, which unites in itself truth, or the complete unity of the relations of all objects; beauty, or the complete unity of all ideal values; and rightness, or the complete unity of all persons. The emotion which accompanies the religious life is that which accompanies the completed activity of ourselves: and the self is realized, and finds its true life in God." This philosophy of emotion or feeling is a good background for our discussion of the emotional element of faith. Emotion is no less significant in faith than rational conditions, for it is a primary function of feeling to influence the will in Christian activity. The emotional nature is inherent and tends to function in the superlative interest of the individual, and the highest possibilities can be realized only as it reacts to the noblest ideals of truth and beauty in personality. In God, alone, as expressed in Christ Jesus, can these ideals be found, therefore, the individual, in an effort to realize his needs, most naturally feels after God through him.

Love and trust Love is the finer religious emotion which is the foundation principle of the inner objective self. It is the inborn tendency to feel after the ideal personality, to surrender to this ideal, and thus to become, in emotional nature, like the ideal of worship. To be regenerated, from the human viewpoint, is to return to this first principle of the religious nature, or to be converted, and become as little children—that is, to return to the first principles of love, or emotional life, by becoming intellectually insufficient in self, to love and trust another. Dewey said, "moral and religious love require a complete

surrender of one's particular and subjective interests, with devotion to what is regarded as the permanent and universal, the thoroughly objective life." Love is the foundation of trust or "trust grows out of love," and trust is a vital principle of faith. Spurgeon said, "Trust is the life-blood of faith: there is no saving faith without it." Webster says, "Trust is an absolute and assured resting on that which is its object, and is often more instinctive, less reasoned, than confidence, which is apt to suggest somewhat definite grounds of assurance." Christian love, in embryo or developed; whether released by the presence of the intuitive ideal, or the object in the environment, or presented to consciousness by memory or imagination, is accompanied or followed by trust; and since the ideal is the perfected personality of God, expressed in Christ, it realizes its end and need, or, in other words, Christian love and trust are never betrayed. Brooke said, "the victorious faith is that which has to do, not with ideas, but with a person, for then the deepest heart-passion comes in to give a living soul to faith. . . . But, as above, so in this case, also, the lastingness of the victory of faith depends on the nobility of the person believed in . . . Christianity meets both these needs in our nature." Faith works by love, and human love never satisfies itself in things nor in abstract ideals, but only in personalities. Christ, and not dogma, is the object of Christian love and trust. Again, Brooke said: "The great philosophers of the ancient world believed in love, truth, justice, and purity. They aspired to reach them and to retain them, but they swept away from their embrace like phantom forms of cloud before a rushing wind. For beautiful as

their ideal was, it had no heart, no life, no human reality. No human love could be given to it." So it may be affirmed that love is the source of all social and religious trust and happiness, without which the rational universe would be dissolved and men and angels would become savages.

**Volitional
element of faith** Angell said, "it must not be supposed that intellectual activities are, as such, necessarily devoid of all emotional content. We already know that they may possess marked affective tone. The experience of wonder is often a genuinely emotional one, and it is distinctively an emotion belonging to cognitive processes. *Belief*, too, is often a distinctively emotional experience. Yet belief is essentially a judging process with a complicated development and an intimate dependence upon volition." Belief has "an intimate dependence upon volition." Ames said, "Faith is a vital interest and moves on to complete itself in action." Faith may be commanded. Christ said, "Have faith in God" (Mark 11:22). It not only has a passive but an active side also. It has the power to act contrary to one's inclination by restraint or self-denial. But religious faith which is at first voluntary soon becomes faith by inclination. To obey Christ's command, to "have faith in God," is voluntarily to give attention to the Christian ideals, to fashion the life after his life, thereby putting aside all principles not in harmony with his life. The will may attend or refuse to attend to an idea, which is the volitional process or the chief function of will. James said, "The essential achievement of the will, in short, when it is most 'voluntary,' is to attend to a difficult

object and hold it fast before the mind." The will may hold attention to the truth till mental seeing results and mental assent is compelled, and till the experience of love for the ideal personality is awakened and trust and obedience by inclination naturally follow. This covers the ground of faith, as suggested by the etymology of the word, the psychological significance, and the doctrine of Christ, including mental seeing, mental assent, trust in the truth growing out of the emotional life, and acting on the truth—all of which may result from instinctive and emotional tendency or voluntary attention. In Christian faith all of these elements are on the side of Christ.

The ideal of
Christian faith

The object of the Christian faith is Christ Jesus himself, and the ideal which saves is the fact of his atonement for sin—his ideal life. It is faith in God's willingness to dwell in humanity and man's possibility of being transformed, by virtue of Christ's sacrifice, into the ideal humanity, notwithstanding his sin. To crown Christ is to believe on him—that is, not only to give assent to the fact of his kingship, but also to become obedient to his rule and model the life after his life. It means to love, trust and serve him, and that means, ultimately, to become like him. This is the faith which overcomes the world and all selfishness. It makes love to man most natural, for God is seen in man. Whately said, "Christ came not so much to make a revelation of truth by his own words as to be a revelation of truth in his own person." By his death and resurrection, Jesus became the Savior of the world, and this fact must be accepted in its fullest significance by faith. Christ Jesus is the divine incarnation, he lived the ideal human life,

by his death and resurrection, he vanquished death, and was glorified—this is the naturally developed atonement, and the ideal of the Christian faith.

Function of
faith

It is not faith that saves but it makes it possible for God to save. What God offers to man through Christ touches man's interest or the dynamic side of his nature which leads to emotional and volitional reactions in harmony with the Christian ideal, making it possible for man to realize God's blessing. Christ's expression of confidence in man—in his possibility for development into the full life of the divine ideal for man—touches man's native interest and makes Christ the object of spontaneous attention and love, worthy to be imitated in action. God through Christ touches man's need and awakens interest in the beautiful life and faith in the Christian way of realizing it. This is the channel through which God bestows upon man his grace, or the means through which man, by the resulting self-activity, may possess Christ or the Christian character, which is salvation, by the gift of God. In Christ man sees God, making the ideal human life a possibility, and recognizes his own possibility of coming in vital touch with God by accepting Jesus as the fit arbitrator between the offended God and himself and by making him the standard of his life and growth. Thus God gets man's attention by appealing to his needs, and man is interested in the personality through whom he thus appeals to him, believes on him, accepts him as his ideal, loves him, imitates him, becomes like him, or man has faith in the atonement—that is, he conceives the truth, gives assent to it, loves, and obeys. It thus appears that the function of faith is to bring the

man—intellectual, emotional, and volitional—under the life-giving touch of the divine power. Clerke said: "Want of faith weakens God. Pardon the word; but want of faith puts bolt and bar against God's grace." Hammond said: "The whole New Testament consists of these two words, Christ and faith: Christ bestowed on God's part; faith required on ours: Christ the Matter; faith the condition."

Testimony
of Paul

Paul said: "in him ye are made full, who is the head of all principality and power . . . having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:10-12), and, "For this cause I bow my knees unto the Father . . . that Christ may dwell in your hearts through faith: to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3:14-19), and "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love" (Gal. 5:6). These statements of Paul suggest the fact that faith involves the whole spiritual life and that as a medium it receives the blessings of God to all the faculties of the soul. Through faith in Christ Jesus the intellectual, emotional, and volitional life "in him are made full," even "unto all the fullness of God," being "raised with him through faith in the working of God, who raised him from the dead." He emphasizes the fact that the ideal of Christian faith centers about the tomb of Christ, as the climax in a

series of events, expressing the love of God, and as the birthplace of life eternal and the vanquishment of death. By him, "who is the head of all principality and power, . . . through faith in the working of God, who raised him from the dead," man "may be filled unto the fulness of God," which is likewise, for him, being raised into the higher, fuller life eternal, by Christ's power, received through faith, working by love.

Jesus' teaching Jesus also taught that intellectual, emotional, and volitional consciousness are involved in faith. He said: "if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee And if thine eye causeth thee to stumble, pluck it out, and cast it from thee" (Matt. 18:8, 9). These commands were given by Jesus, in connection with his lessons concerning the character and faith of childhood, to the disciples, as a warning against their attitude toward children. His doctrine of the religion of childhood is strong and clear argument in defense of the emotional nature of faith, and the command to love in connection with the command to have faith in God, is equally strong argument in defense of both the emotional and volitional nature of faith. These commands also imply that man has the power by his own volition to modify his belief in facts pertaining to Christ and his kingdom. The possibility of single vision by "plucking out" one eye suggests the intellectual and volitional consciousness of faith. And the cutting off of the hand or foot implies the power to direct faith to completion in right activities, as does also, the controlling of vision in a way to prevent religious stumbling.

The ideal and
end of faith

Jesus pictures himself as the ideal and eternal life as the end of faith. He said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:14-16). These statements are appeals to the vital interest of mankind—the natural desire on man's side for life—and the expression of love and desire on God's side to give him this boon. He suggests to man the possibility of his realizing all that eternal life means by accepting the divine ideal, as expressed in the Son of God—his life, his death, and resurrection. Standing before this ideal and giving attention—spontaneous or voluntary—man loves and knows that in him he has eternal life. Jesus thus draws men unto himself and teaches them the ideal and end of faith.

Faith a means
to the end

Jesus taught that faith is a means to an end. Faith on man's part, he taught, is the channel through which the individual approaches and touches him and through which virtue flows out from him to heal the afflicted and sin-sick. The father of the epileptic boy said to Jesus, "if thou canst do anything, have compassion on us, and help us. "And Jesus said, "If thou canst! All things are possible to him that believeth" (Mar. 9:22, 23). Mark said that Jesus did not many mighty works in his own country because of the people's unbelief (Mar. 13:58). And John said that he that believeth on the Son hath eternal life; but he that

obeyeth or believeth not the Son shall not see life (John 3:36).

Jesus taught that faith is relative in its strength and significance. On one occasion, he said, "O ye of little faith" (Matt. 6:30), on another occasion, he said, "I have not found so great faith, no, not in Israel" (Matt. 8:10), and again, he said, "O woman great is thy faith: be it done unto thee even as thou wilt" (Matt. 15:28). The apostles said, "Lord, increase our faith." And the Lord said, "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you" (Luke 17:5, 6). These statements imply different degrees of faith. The stronger the individual is to apprehend the truth, the deeper the experience of love for its object, and the fuller the devotion to its ideal, the stronger is faith and the completer is the blessing from God. "According to your faith be it done unto you" (Matt. 9:29).

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